THE CHURCHMAN.

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Communications.

For the Churchman.

Discipline—No. 2.

The Church gives her clergy the authority requisite for discipline; we have, therefore, among us the root of discipline. But there are two requisites necessary for the execution of *any* judicial authority. These are, as we have said, first, "to the officer a perfect and entire immunity from the malice and revenge of him upon whom he has passed sentence." Secondly, "the universal acknowledgment of the law, according to which he exerts his judicial power, by every one, even by the criminal himself." Does the Church, when she gives her clergy the authority, give with it these two requisites? Let us examine these matters—the first mentioned first.

Let those of our laity who are anxious for more discipline than we have, consider the position of the clergy, and they will see how little of the first requisite they have. The clergy are supported by the voluntary system; taking, for convenience sake, the shape of Pew-rent. The income raised by this source is barely enough for the support of the clergyman—it seldom, if ever, gives him, what all other professions afford to the forethoughted and prudent, the means of becoming independent. We do not complain of this. But, however, looking at the position of the clergyman under this system, it is manifestly a temptation of that position to strive after popularity; to be easy and compliant; to inquire but little; and to permit the decencies, and suitabilities, and respectabilities of society to take the place of discipline—in short, to see every thing rose-color; and if rose-color be not there, to put upon his nose rose-colored glasses. Truly, as long as this system lasts so long the position of the clergyman will be a temptation to slackness of discipline, in despite of Conventions held and canons enacted. Some one will say, abolish, then, the present system. We say, first, it cannot be abolished; secondly, if it could, the mere destruction of it would not a whit establish discipline. It is an obstacle, but not the radical impediment. Smiting off a single limb from a tree but rarely kills the root. The cause for our deficiency in discipline lies deeper than the Pew-system. As proof, John Wesley's societies in the English Church arose from no other cause than the want in that Church of a Spiritual Discipline. He was a man well acquainted with the primitive Church and its usages. Certain preaching-houses were built for him, when he was in the first blush of his popularity, upon the Pew-rent system. He rejected them for the very reason that thereby discipline on the part of his preachers was put an end to, and even went so far as to build others in the same towns. Now his followers, here and everywhere else, have followed his example in rejecting the Pew-rent system altogether; owing to this, and to their "Book of Discipline," which, having given a good deal of time to its perusal, I must honestly say, is the craftiest and best put together instrument of religious despotism that has been hammered out since the days of Loyola; owing to these causes, then, the Methodist circuit-preachers have more power, and more immunity in exercising that power, than the clergy of any other denomination. Now is there more holiness among them than among any other sect? more devotion? more self-denial? Is the overpowering influence of wealth, the great rebel against discipline in all societies, a whit tamer among them than among others? I think not. With them as with others, wealthy and influential men can do just as they please, provided they do it plausibly and decently. Their power serves to bind together a very incongruous and unnatural system, but to the true end of discipline it is, if we may judge by the fruits, not very conducive. God forbid our clergy should have such a power as theirs, or indeed any power except that which immediately conduces to the true end of the Church, holiness.

The voluntary system some complain of, as making the clergy entirely dependent upon the people. But let us remember that at the very period when discipline was most flourishing in the Church, then the voluntary system, in its very rudest form, that of contributions in kind, was the system of the Church. Let us go the right way to work, and these things shall be no obstacles, while yet they are obstacles at present, strong reasons why the clergy should not and cannot make any motion towards this matter. In fact, any motion that is made which would bring about discipline by the way of *power* must fail; the only way in which we shall attain to it, is the way of *principle acted out*.

We have shown now that the position of our clergy, under the present system, deprives them of the first requisite towards the exertion of judicial authority, always excepting those cases in which public opinion steps in and, extraneously to the Church, confers that immunity. We now proceed to the second requisite, "That the Judge pronounces according to a law universally acknowledged by all, even the criminal condemned by it."

We have, then, three steps—first, opinion universal, so that all acknowledge its truth; and necessary, so that no one can evade it—which opinion, being so, must come from God, and not from man, and is the foundation of Law. Secondly, we have Legislation, an express and definite form and authority given for such opinion. And, thirdly, we have the practical working of that opinion embodied in law—first, as embodied in all the forms and usages, feelings, habits, and actions of society; and influencing each man in the society, for the most part unconciously. The second, by its judicial action upon those that transgress. The first part an ever present and ever working influence; the second, a thing casual and accidental.

Now so it must be with Spiritual Law. The men, therefore, that call for discipline, which is the casual and accidental operation upon offenders of Spiritual Law; would it not be well for them to inquire whether the first part of its operation is among us? Is there in operation in the Church any spirit that makes men holier simply from the fact of their being within it, as there is in civilized society the unseen influence of Law, which will make the savage man civilized from the very fact of his being introduced into civilized society and dwelling in it? I trow there is not. The most that the most zealous Churchmen pretend to is, that "a man can be as pious among us as among any of the sects." And yet there ought to be such a spirit; we have the root of it. But as yet the prevailing law in the body and members, that shall make men better and holier because they are in the body, is not, or at least in a very infant state. Discipline, then, which is the casual and accidental working of this law, is, by the want of it, rendered an impossible thing.

Let us go back to the second—Legislation that is. We may dismiss this briefly. All wise men are convinced that Legislation cannot, in our present state, produce discipline; we may as well let legislative action alone, for all the good it can do us. W. A.

For the Churchman.

Trial of Bishops—No. 3.

Mr. Editor,—In my last communication I endeavored to show that the absence of a clause limiting the period within which alleged offences may be triable, renders Canon III. of 1844 positively unjust. My position was sustained by reference to the enactments which experience, learning, and skill have proved to be necessary in secular proceedings. It was also argued that the Church should be at least as merciful as the world; and that a provision deemed by civilians to be essential to the due protection of the rights of accused persons and the exercise of a proper benevolence, should be incorporated in our ecclesiastical statutes. In further support of this view, I instanced the operation of forgetfulness occasioned by the lapse of time; and attempted to prove that facts now extensively known to the public, illustrate the extreme improbability of obtaining accurate testimony concerning transactions which date far back in the past.

Permit me now to continue my humble effort by adducing some other and kindred considerations.

The chances of death and the removal of witnesses are of themselves a sufficient plea for a statute of limitation. The *whole* truth is very rarely brought out except by an examination of all the persons known to have been present at the time of the occurrence on which a charge is preferred. And the reason for this is the imperfection and infirmity of the human mind. When there is room for difference, almost every observer adopts the view which his relation to the parties, his interests, or his prejudices suggest. Hence it is that in getting at the pure truth connected with any important transaction, we are obliged to compare and sift the testimony: we must make a great variety of allowances, and discard much which without the qualifying evidence of other witnesses, we should be obliged to receive. The death of a single person, therefore, or his removal to a distant place, may put it out of the power of the accused to place the circumstances of his case in a proper and just light. That one person could positively contradict the whole of the now apparently conclusive proof which is brought to bear against the individual arraigned, because he could explain minutely remarks and incidents which in their unqualified form lead inevitably to condemnation. But his testimony cannot be had. He is either in the world of spirits or in a portion of the earth so remote as to make it tantamount to an impossibility for his evidence to be had. It is true that this difficulty is in the way of the right adjudication of every case in which there is *any* delay; but it is equally true that the difficulty is likely to increase in precisely the proportion in which the delay is prolonged. Men may die or remove at any time; but the chances of their death or removal are much greater in three years than in one, or in seven years than in three. Is it not our duty therefore, to require persons who have been aggrieved, or who are actuated by a sense of obligation to society and to God, to make their arraignment and produce their proof within some period that would allow of the administration of equal justice? Does it not become necessary even for the side which by the presentment they make their own, that their charges should be brought within a period which will be likely to enable them to command the fullest evidence? And if they neglect to employ the promptness which is demanded by both expediency and righteousness, should they not be debarred the privilege of preferring an accusation? Or, to put the matter in another aspect, should a crafty person, nourishing deadly hatred against another, and being aware of some allegation against him, be allowed to hold the charge in reserve until in the progress of time the witnesses who, as he knows, could have cleared the reputed culprit, die or emigrate to some almost inaccessible place; and then with the cunning of the serpent, and the fierceness of the tiger seize upon his prey? Should there be no protection against such iniquity as this? Should there not be some enactment which would prevent a verdict thus obtained from wearing the name, the form, and the sanction of justice? Should the Church, the earthly representative of a holy God, the bride and body of a merciful Saviour, not interpose her wisdom and authority to ward off and prevent such persecution and crime? The law of the land is not silent in such matters. It positively declares by its statutes of limitation, that where it cannot have "the truth, the whole truth, and nothing but the truth," it will have no testimony at all—that it will not tolerate so much as an allegation. And shall ecclesiastical law be less merciful and just? Shall she who acts by the commission of Him who in mercy would not condemn the sinning woman, and who continued the perjured but repenting Peter in the grace of the apostleship, be out-done in merciful provisions and considerate justice by civil legislators and worldly wisdom?

It is received as at once the demand of the public voice and part of the common law, that rather than one innocent man should be condemned, ninety-nine guilty persons should escape: and this is one of the reasons why certain offences cannot be the occasion of a trial unless proceedings be instituted within a prescribed time. The chances of death and removal are taken into account, and rather than allow the accused to suffer by the probable loss of favoring testimony through the instrumentality of these ever active and potent agents, it is determined that after a defined period, no action shall be lawful. It is thought better to consider him altogether innocent, even when there is strong appearance of guilt, than to subject him to the least unfairness in a trial. And if he be innocent, and if for any reason it is out of his power to adduce the countervailing testimony, his trial *is* manifestly unfair.

All that is asked is that the Church frame her canons so as to embrace a like considerate provision. Let her emulate the example of the state in providing that many guilty persons shall escape punishment rather than one run the hazard of being unjustly condemned. Let her not fall behind the world in the application of the law of kindness. Mercy as much as truth is committed to her charge; and if she cannot make them meet together, surely she ought not so far to depart from the example of her Divine Head as to prefer sternness to charity!

The recent trial has something which bears upon the considerations here offered. It is not improbable that the lapse of time has deprived the Respondent of the rebutting testimony which would have prevented his being found guilty on at least two of the specifications on which he was tried. If it could have been shown that the conduct of Mrs. Butler during her ride was inconsistent with her present story, or if it could have been made to appear that she was unwell when she started on her journey, and, being unwell, leaned on the Bishop for support, Mrs. B.'s statement would have been effectually contradicted. But how was testimony of this purport to be obtained? Mr. Peck, the driver of the carriage, was the only person besides the Respondent and the husband and wife, present on the occasion. "His name is omitted in the presentment. It became first known to the defence when mentioned in the testimony in court. Measures were immediately adopted for procuring his attendance. He had left the country."* He was in South America; and therefore, of course, could not be reached. The next best evidence is the account of his wife, to whom on his return he undoubtedly communicated his observations and impressions. But neither can her evidence be had, for she is dead. Had the trial taken place at an earlier day, it is probable that both Mr. and Mrs. P. would have been witnesses, and as the Respondent believes and thinks he *knows*, would have testified in his favor, and in contradiction of Mrs. Butler. Does not the impossibility of adducing this important testimony, because of the interposition of distance and death, serve to show that either the criminators of the Bishop should have been compelled to institute proceedings sometime since, or having omitted to do so, should have been deprived of the right to ever institute them? We can allow all the parties to have been actuated by right motives, and still declare the proceedings unjust. A felon could not have been tried in other courts under such disadvantageous, such perilous circumstances. The laws of his country would have prevented the jeopardy of his property, his reputation, his liberty, and perhaps his life, by charges so stale that probability was altogether against his procuring the attendance of impartial and, because impartial, favoring witnesses. The laws of his country protect even the malefactor from the probable loss of defensive testimony by the doings of death or corresponding influences: but the laws of the Church have no similar defence for her highest officers! Who does not at once exclaim, "this ought not so to be." And who, perceiving the injustice, does not perceive also, that he owes it to truth and virtue to do all in his power to have this singularly obnoxious canon altered?

Unless we have a statute of limitation, injustice is likely to be done at the trial in consequence of the growth of personal differences. As in the likelihood of the absence of testimony through death and removal, the difficulty and obstacle now referred to will probably be greater in proportion to the number of years which transpire between the time of the alleged act and the presentment. The defendant and the witness when the transaction takes place may be on the best possible terms, and therefore conduct be indulged which if it were presumed there was only as much as suspicion, would never have occurred. Subsequently the witness thinks that in another matter he has been injured by the accused; or it may be that a difference between them has sprung up from nothing more than opposition in principle or opinion. The difference increases until, on one side at least, it becomes dislike and perhaps positive enmity. And now what more likely than with the new view of the unfortunate person's character, there comes a new construction and interpretation of his acts! And what follows so naturally as a sequence to that, as that old circumstances be referred to and called up as proof against the hated party. The estimate of the person now entertained renders it positive in the mind of this foe, that what before he had viewed as an innocent, friendly freedom, was criminal—an act that embraced the very concentration of impurity. With this impression he goes before the court and swears positively and, it may be, with a good conscience, to a statement which a few years before he would have regarded as false in every prominent feature. The words and gestures of the defendant are described with the material amplification imparted by the newly acquired method of regarding their author; and the inferences are just as positive, just as broad, and just as pernicious as they can be rendered. The probability of this baneful result is increased each month the accusation has been delayed.

Consequences of the same kind may be expected to occur when there exists any difference at the time the act transpires. It is nearly the same whether the difference be personal or of a party nature. We will assume it to be of the latter character. The one party holds opinions thought to favor laxity of deportment, because they are alleged to favor formalism. If he be a Bishop and a leader in the views imputed to him, the matter is worse; the imputation is more certain; and the deduction plainer. Well, the obnoxious person mistaking the cordial reception which seems to be extended to him for all it appears to be, is thrown off his guard, deems himself among friends, and conducts himself with no more restraint than when he is in the bosom of his own family. But instead of the charity upon which he had counted, he is suffering, unconsciously, from the assumptions of previously encouraged suspicions. There is an inclination and willingness to misconstrue his deportment; and therefore the worst inferences are deduced from his acts when he is utterly unconscious of as much as the appearance of evil.

But the enemy even then is not prepared to allege that the acts are impure, or that sin was intended. As yet, he will say only that it is *likely* that there was in the conduct the essence of guilt. If brought to the stand, this is the extent to which his assertions would go. But give him time. Let a number of years transpire; and while they are transpiring, let the supposed offender do many things to render himself in a high degree obnoxious to the wrath of the opposers of his opinions, and how then will the before somewhat doubtful acts, be viewed? Will not the wrath which is occasioned by his official conduct cast its own shade upon the incidents in personal intercourse which were formerly regarded with less virulent objection? And will not that which was once doubtful, at worst, be now basely and banefully corrupt? Let a few more years roll around, and the thoughts of the accuser having definitely assumed the criminal purposes of the accused, there is a regular growth in the injurious and unjust impression, and finally an oath is taken in confirmation of a narrative, the prejudicial parts of which never had any existence except in the animosity of the individual.

Had the trial occurred when the circumstances were comparatively new, the witness would have given his testimony more according to the reality of the case. Every year that has since passed away, has diminished his chance of stating the truth. The bias given to his reflections through all the intervening years, has effectually placed it beyond his power to represent the incidents as they were. He may mean to be honest; nevertheless his differences with the accused as respects opinions and party, entirely prevent his doing as he desires. He now firmly believes the impressions to be true which the differences caused him to adopt. He swears to what he believes; and then the injury is complete. It would have been better for him had a statute of limitation existed: for then he would either not have testified at all, or being brought before the court some years sooner, he would have given a juster and therefore more commendable account.

Such differences do not affect the minds of only witnesses. The judges and jurors of an ecclesiastical tribunal are open to a similar pernicious influence. Bishops can differ in opinion, and they do differ personally. In times of excitement their differences can easily be increased. Years of excitement may render their differences of impassable width. Present to them a charge against one of their brethren at an early stage, and they may not tolerate it. But present it to them when they are prepared to adopt an unfavorable opinion of that brother by years of contest, and they may be too ready to act to the injury of all concerned,—the unfortunate accused, themselves, and the Church. Their strifes with him may have imparted such an unholy prejudice that, though they take their seats as judges, they act as if they were of counsel for the presentment. Perhaps one reason why they do thus is that for some time they have been familiar with the *whisperings* to the disadvantage of their brother; and his every fresh official act tended to confirm them in the unfriendly and prejudicial views those whisperings had caused to be adopted. They too appear in court to administer only justice. But justice is out of their power. They have virtually prejudged the case. They must have a light above the brightness of the sun before they can discern any justifying, or even any palliating circumstances. They have been brought to this state of mind by degrees. Had the respondent uttered fewer opinions opposed to their own; had he cast fewer votes to thwart their plans and purposes; had he performed fewer acts which militated against their views and designs, their estimate of him would have been different, and their conduct while controlling his trial would have been more favorable. If fewer years had elapsed there would have been fewer opportunities for these provocations to severity and harshness. Diminish the number of years therefore, and you diminish also this kind of objection. Every month abstracted from delay in a prosecution, by a statute of limitation, causes a nearer approximation to fairness. Let the judges and jurors take their seats before much private hearing and speaking concerning an individual and his acts incapacitate them for impartial action, or do not let them take their seats at all. Better far that there should be no trial than that in any of its features it be inequitably conducted. Better far retain an unworthy man, even in the Episcopate, than cause an innocent one to be brought to trial under circumstances which obliterate his rights and mock at justice.

In all that is said I have been willing to concede to the parties in my hypothetical cases, an intention to do justly; but, as I had a perfect right, I have denied them the possession of the impartiality essential to the discharge of the duty they assumed. I have accounted for the growth of this impartiality and unfitness, by the succession of circumstances that required years in which to transpire. And my argument is that so many of these years ought not, on that very account, to have been allowed to pass. What I plead for now is that our canon be altered so as to prevent the nurture and increase of the incapacity of which I complain. The lapse of time does interfere with equity in the impressions of judges and jurors as well as witnesses. The upright will therefore endeavor to provide some statutory remedy. The wise will be willing to learn from "the children of this generation." and by securing a provision that will outlaw alleged offences of certain specified ages, place our Ecclesiastical Courts, in one prominent respect, on a level with our honored secular tribunals. Unus.

For the Churchman.

"Witnesses."

Rev. and Dear Sir,—With much interest I have perused the communications in your paper respecting the number of witnesses required by the Gospel code for the condemnation of a clergyman. Previously to becoming acquainted with their contents, I had not pursued the matter beyond the opinion of the commentators; who all, so far as I have access to them, agree that the exclusion of a single witness only, with the requirement of "two or three," is founded on the great propensity of calumniators and gossips to undermine or trifle with the character of a Christian minister; and the vast amount of injury that must and does accrue to the Church, and to society at large, where such a check is disregarded. Nor can I perceive that a better and stronger reason need be given for the enactment of such a restriction. But there is a tendency in most of us, not then excluding myself, to rest the *obligation* of this command on the presumed reason for it, not on the command itself. When, however, a commandment is enjoined upon us by Heaven, its obligation is perfect and inevitable at once, irrespectively of the grounds on which it is imposed; which may or may not be known to us, but which, whether known or unknown, cannot affect our duty to obey it: and in fact the obedience of a law only because we discover its present good effects, is the obedience of reason, not of faith; it is obedience *to* reason, not to God. We may, indeed, to help our weak and reluctant nature, seek additional motives to obedience in such grounds of a divine law as are open to our investigation, and conducted with all humility; yet even these are so far but human motives, appealing to the rational propriety of being governed by the human intellect, not bowing with reverence to the sovereignty of the Divine Will, prompted for good by Divine Holiness, and proceeding unerringly to that good end by Divine Omniscience, as we are taught by the first principles of all religion.

If any reader has accompanied me thus far, and is inclined to proceed, I will venture to assure him that he is but one so minded of half a dozen or a dozen who may have commenced these paragraphs. The vast majority will not *listen* to an appeal to authority, even that of Christ, in matters of which the human understanding has taken cognizance and claims to have the control. In the case before us particularly, minds of very wide range and very high cultivation have so decidedly occupied ground against the Scriptural rule, that scarcely one inquirer in a thousand will not explain it into something different if he possibly can. Eminent jurists, they argue, allow the sufficiency of one good witness in most issues, and therefore we ought to do the same; our own minds are almost always satisfied with one good witness, and therefore law should not be more exacting; reason yields to one, and therefore the Gospel ought not to require more. They forget that our Lord Jesus Christ was the greatest jurist that ever enlightened this earth, or, to speak more reverently, that He was *above* all jurists, and, indeed, above all jurisdiction, whether of positive law (except as He brought himself under it) or of intellectual dictate:—but here, again, is the touchstone at which the many rebel, alas! alas! They forget that in our Lord Jesus Christ there was more reason than in the brightest of earthly luminaries, though with far less reasoning; the very essence of right and rectitude, but no effort or argument to discover them; the absolute supremacy that could only have been weakened by discussing the claim of His prerogative, or by proving or illustrating grounds or motives for submitting to it unreservedly. Even in human affairs, law is law, and must be obeyed or enforced, be the reason for it what it may, and *there* is so far the end of controversy. If the law is not what we think it ought to be, we ask a change from the lawgiver or the legislature, debating with *them* its propriety or impropriety; with others, if we enlarge on its benefit, (except it be to theorize or to talk,) it is but to persuade them to observe it, not to enhance its obligation: this portion of my remarks, however, being qualified in reference to human statutes, which, in common with all that is tinged by our fallen nature, are imperfect. But in the divine law is no imperfection, and when it calls upon us we should ask no account of what it may say, but meekly to respond, "Speak, Lord, for thy servant heareth;"—"Lord, what wilt thou have me to do?" Yet the probability is at least ten to one, among those I address, that this humbling rule is either openly disbelieved or privately smothered.

Reader, have you *not* turned away from me? you have more endurance than I expected, for this walk of ours is every step up-hill. Much feeling and learning are against us, and with angry obstinacy. "Anglo-Saxon blood" is against us. Anglo-Saxon jurisprudence is against us. They ask but one witness of an accusation, though it will ruin a man; yet when we offer them The One Witness of a law, our submission to which will honor Him on His throne, and exalt Him in our hearts, they disallow *Him*, and turn away to the law of men, to the wisdom of men, to human expediency, and even to the human wrath, which, to accomplish some end considered very desirable, despoils the Church of a provision designed for her benefit. So, alas, it is. And almost a miracle would it be, were argument and eloquence exceeding mine a thousand fold, to relax the indomitable tenacity on this point of public feeling and the juridical mind. My very use of the word "Anglo-Saxon" will injure my cause.

There are three sorts of conviction of the understanding in reference to the guilt or the innocence of a party accused,—that of an honest but undisciplined mind, viewing *generally* the alleged facts of the case, too often likewise matters *not* in the case presented,—that of an honest, skilful, practised, and conscientious mind, investigating with *accuracy* all the facts alleged, and none others, and also *morally* persuaded that the result is not only scientifically correct, but just and righteous in the sight of God,—and that of a similarly well-prepared intellect deciding on *scientific* grounds only: the two latter may be somewhat mixed, *i. e.*, with the unimpeachable learned deduction there may be a partial moral acquiescence.

Now the first of these convictions, honest though it be, is, in itself, valueless, and often worse than valueless; sometimes, even, when rights or character, equally balanced, are at issue; very generally, when one party has power or patronage, or is of the favored sex; or, on the other hand, is regarded with suspicion; an office-holder, a clergyman, an aristocrat, &c.; or, yet further, a victim demanded by the vociferous public. Hence the challenging before a jury is impannelled; hence its instruction afterwards by the Court; and hence the required unanimity; with which checks a jury is commonly serviceable; though sometimes, in spite of the whole, dreadfully the reverse. Hence, also, the well-known fact, that most clergymen are very imperfectly qualified to be judges, both because they have no judicial culture, and because they are compelled by sound theology to regard every man and every woman as in a state of demerit generally, without being required, as indeed it would not be decorous, to know or surmise the particulars in more than one case in an hundred or a thousand, those verging upon discipline; which habit of judging in the mass unfits the mind for luminous and accurate judgment in detail. This first sort of conviction, taken alone, is scarcely by any deemed useful, except perhaps in certain arbitrations, where there may be fair claims on both sides, yet on both sides obscured by the desire to overreach; and such very rough issues may find rough equity in a rough umpire.

To apply: As clergymen (bishops) must sit in judgment on their fellows, the requirement of "two or three witnessess" will prove an eminently salutary restraint on their ordinarily (and unavoidably) crude conviction of mind respecting the accused; perhaps the best and most efficacious that could be given.

The second sort of conviction of mind adverted to, that of both scientific and moral satisfaction in the premises, ought to be the best, and is so when moral discernment is particularly clear and moral principle elevated and unobscured. But as the latter cannot be relied upon, the third sort of conviction is regarded as on the whole the most proper and the most beneficial in a judge; an intellectual persuasion, quadrating exactly with well-digested rules; a persuasion often beautifully attractive, when studied out by the uninitiated; and, though sometimes the reverse, cold, and heartless, and unlovely, yet infinitely better in its accuracy than if diluted by the affectation of a moral discernment in which the ermined actor is inexperienced and powerless. And hence we may regard this third sort of judicial conviction as absorbing into itself, with but infrequent exceptions not to be depended on, the second. So that any argument we here raise has only the alternative of the first and third sorts,—honest unskilfulness in law and judicial attainments,—and honesty well tutored in both.

Viewing the matter in this light, we may freely allow that one witness rightly weighed by the latter may be sufficient, while we affirm that to the unconcious favor or frown of the former his testimony may fail entirely of acquiring a fixed rightful value. Nay, one is almost tempted to the extreme opinion, that even "two or three witnesses" in the crude hands are worth *less* than one in the better: but I will not be seduced into making revelation bow to reason, however cogent it may appear, because it is here evidently on my side. Christ hath numbered the witnesses, and, with His blessing they will suffice for justice and equity, if the administrators have integrity of purpose and sound and cool intelligence of mind.

Ecclesiastical judges hold a function which bears directly on a gift of the Holy Ghost,—not an ordinary gift of Providence, such as reputation or property, which may be diminished or destroyed even wrongfully without marring providential courses,—but a special gift of spiritual office and power from that Person in the Trinity who "moved" the holder to seek it; and that same Power has the undoubted right to limit the judges, and unofficial persons of course, in their action upon His gift. Any other reason than that it is His special gift would be gratuitous. Good or bad the man who has received it, keep it he must till the Holy Spirit allows it to be taken from him; until then the deprivation is sacrilege, it is despoiling God of His rights. And as this consideration makes it a very awful thing for a bishop to degrade or suspend a priest, far more awful does it render the work of a court of bishops in degrading or suspending a bishop, who not only has the gift himself, but the power as an agent of the Spirit of conferring it on others. In such inflictions, the want of authority in any particular may bring eternal perdition on all who are responsible for the misdeed, the judges especially; nor do I see why so much of the Church as partakes of this responsibility may not expect retribution in some form applicable to its affairs. A special gift of the Holy Ghost should be held absolutely intangible by men, except as the Holy Ghost gives permission. And without "two or three witnesses" He gives no permission to touch the authority and function He has conferred on an "elder." So stands the record; and the curse of God Almighty is upon him who "takes away" from it.

But, you object, it is easy to talk about the record, and about a curse, but what *is* the record? Is it unqualifiedly for "two or three witnesses?" Let me reply,—make not even an attempt to construe this Scripture without the curse before your eyes. Hold the curse within blighting distance of your heart, the dreadful curse of Almighty God: and *then* study the meaning and the duration of the commandment in this divine record. Tremble first, and expound not till you do tremble. I am not superstitious, nor would I have you to be; but I am contending with antagonistic opinions that will bow to nothing short of a *sense* of the presence of the Omnipotent, a *sense* (I had almost said a *sensation*) of the danger of His frown. Man's wisdom, Roman wisdom, Anglo-Saxon wisdom, the law of the land, canon law, civil law, common law,—all good in their place,—one or other of them, or some, or the whole in a group, are made to stand between you and the plain injunction, "against an elder receive not an accusation but before [upon] two or three witnesses." Just put them all aside for a while, and place the curse of God within a finger's breadth of your bosom. This you can do, if you have faith; and if you have not faith, you are unfit to expound a law of Christ. Do this; and the curse will make you sensible of the power of the commandment, of the power of its letter, whenever the letter can stand; the curse will make you feel that you are not to hold the *ipsissima verba* of the Most High at arm's length, to allow room for plausible constructions which would make them say less than they do say.

You allege your private and irresistible conviction "upon" only one witness; so you may, "upon" your sagacity, with information not amounting to testimony; and both convictions may be just. But a civil judge would enjoin upon you to discard the latter in a trial, as he would "rule out" any irregular evidence. And our Lord Christ "rules out" of *His* Courts, and all operations preparatory to their functions, whatever testimony depends on one witness alone.

You believe that episcopacy is binding on the Church; yet there is no Scripture in its behalf that will compare in positiveness with that which requires "two or three witnesses" for the trial of an "elder." You believe in justification by faith alone, *i. e.*, in the absolute and entire exclusion of human merit at the bar of God, in fact that there is no such thing as human merit; but in order to this, you must reconcile the words of St. James, "by works a man is justified, and not by faith only," and those of our Saviour, "by thy words thou shalt be justified, and by thy words thou shalt be condemned;" while for the command respecting "witnesses" no reconciliation of a single passage in the Bible is necessary, and it is as perfectly explicit as any that declare the doctrine of justification by faith. You believe in that most ancient law of God, "whoso sheddeth man's blood, by man shall his blood be shed;" you are not so ignorant as to suppose it a part of the Mosaic dispensation, eight hundred years later, and to pass away; nor do you find it repealed in the New Testament, but recognized there afresh; neither, and above all, do you plead that men's improving sympathies and ripening jurisprudence have made them wiser or truer on this point than HE who made the enactment, so that you may unite, not with the Quaker, who pleads a new revelation in his inward light, but with the infidel, in putting it aside: and what less have you in the law of Christ exacting "two or three witnesses?" like the former,

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* Bishop Onderdonk's Statement, p. 27. *Note.*

From the Christian Remembrancer.

The Vice Chancellorship of Dr. Wynter.

The University of Oxford is probably the most ancient corporation in England, and, with its sister university, has powers of self-government, both legislative and executive, larger than any other. The supreme authority of this corporation is the "Venerable House of Convocation,"[*] an assembly in which every one who has taken the degree of Master of Arts, and continues to be a member of the University, enjoys an equal right of speaking and voting. This, however, is no democracy, but (like the great council of Venice, of which every noble was a member) a strict aristocracy; for, before the degree of M.A. can be attained, seven years at least of strict residence within the University is statutably required; during the whole of which the pupil, whether as Undergraduate or Bachelor, is subject to the most rigid discipline and control. When he at length enters the House of Convocation, he is considered qualified to be a teacher of others, and admitted to the full privileges of the University. By this body every statute must be made, modified, or repealed; every degree conferred, every election determined. By its voice is appointed the Chancellor, (the head of the University,) the Proctors, (the chief authorities in matters of discipline,) the Professors, and almost every subordinate officer. As a check, probably, to hasty acts on the part of a body which passes decrees by a single vote, without the delays secured in parliament, by first, second, and third reading, and committee, it is provided that the Chancellor alone, and the two Proctors together, have power to put a negative upon any business. This, however, it is important to observe, is merely a negative power; it must not be confounded with the authority possessed, for example, by the Sovereign in Parliament, or even by the President of the United States: it resembles, in fact, the "intercession" of a Roman tribune; for although these officers have the power of imposing a veto, their active consent is not necessary to the passing of any measure. That which has passed Convocation is law, without any consent of theirs; although, until it passed, they had power to arrest its progress. Again, it cannot for a moment be imagined, that this right acknowledges any sovereignty of the Chancellor over the University; for the same power is, as we have seen, possessed by the Proctors jointly, and none ever dreamed of them as sovereign; as, indeed, for many other reasons, so because they must by statute be junior members of convocation, ten years' standing being a disqualification for the office.

Such is the ancient constitution of the University, and nearly such it still is in theory. Its practical condition is very different. The Chancellor, for example, was some resident member of the University, and elected for a year. The office then became, in practice, triennial. Becoming sufficiently dignified to be an object of ambition, it became perpetual, and at last fell into the hands of great men resident in other places. It was formerly usually held by spiritual, of late years more frequently by temporal peers; but, in the hands of either, it is evident the executive power vested in the Chancellor could be personally exercised only in a few more important occasions; and hence arose the Vice-Chancellor, who is merely the representative of the Chancellor, invested (during his absence) with most, but not all, of his functions; appointed by him annually, but not admitted to office until the appointment has been confirmed by the same "House of Convocation" by which the Chancellor himself is originally elected.

But a greater change than this was the rise, within the University, of the College system, which has grown by slow degrees, until the collective colleges have become co-extensive with the University itself; and the great body, under the shadow of which colleges have been nurtured, is practically regarded by most persons as merely a collection of colleges, a thread upon which those pearls are strung together; in truth, as we shall see, it rather resembles the shell in which they have been slowly formed and matured. The Colleges and Halls arose naturally when the number of students in the University became so great as to require discipline more individual and particular than the University functionaries were able to exercise over so many. They grew up at Oxford, as the tutors' houses have at Eton, from the necessity of the case. A hall was but a house where a certain number of students dwelt together, under the superintendence of one senior member: a college was a similar house, endowed with land for the support of the head, and also of the students, both during their pupilary state, and when they became members of convocation. Thus arose a number of smaller corporations within the University (like the Companies of London;) but it was by no means obligatory on any of its members to belong to any smaller society; and the members of these colleges (whether graduates or under-graduates) were, in the eye of the University, merely so many of her members, no way distinguished from others of like order, who belonged to no college at all. This was the state of transition. The course of events has been continually to augment the power of the colleges. First, they admitted students beyond the number to whom they afforded endowment. At last a statute (which is still in force) required every member of the University to be resident in some college or hall, within a week after his admission. Saving for this statute, a man might even now, as formerly, continue a member of the University alone. Another change (made in the reign of Charles I., in order to prevent jealousies and contention between the members of different colleges) provided that the election of Proctors (hitherto vested in convocation at large) should henceforth be exercised only by those resident members of convocation who belong to a single college, each enjoying the right in turn. But a change far more important in its practical results—although these certainly were never intended—was made at the same period. A statute was passed, which enacts, that for the better preservation of peace and order, the Vice-Chancellor, the two Proctors, and the Heads of the respective colleges and halls, shall meet every Monday, and "there deliberate on the maintenance of the privileges and liberties of the University (as need may occur,) and discuss, investigate, and consult on the observation of university statutes and customs; and they shall have power to deliberate on any subject connected with the discipline, studies, credit, and well-being of the body, as they shall judge to be needful, in order that, after their deliberations, the matter may be promulgated in congregation; and then the Venerable House of Convocation may make its statute and decree thereupon, with mature counsel." Such a committee would, of course, be found practically useful. Accordingly, another statute, tit. x. s. 2, orders that when need arises for passing or altering any statute, it shall be referred to this Board of Heads; that when they, after consultation, have agreed on the wording, it shall be proposed in congregation in those words; and that afterwards, when it shall be brought before convocation, it shall first be read in the terms agreed on by the Heads; and that at the conclusion, after the Vice-Chancellor, Proctors, and majority of Graduates, shall have come to an agreement among themselves on the wording of the statute, it shall be read according to that wording, and then put to the vote.

The meaning of this statute seems plain enough: proposals were often made which required to be put into shape; as is done by a committee, (select or ortherwise, as is found convenient,) in parliament; it was provided, therefore, that when any statute was proposed by any member, it should, before being put to the vote, be referred to the hebdomadal Board of Heads, as a committee, by whose care it might be properly worded; but (to preserve the rights of convocation from whom the power of the Head is only delegated) after the statute drawn up by them has been read, it is to be discussed, its wording amended, according to the judgment of the majority, and then the whole put to the vote.

This was a very seemly and business-like arrangement, but the Heads, like many other small committees, were not indisposed (having got their finger into the work of legislation) to take the whole affair into their own hands. Accordingly, they proceeded to interpret this statute as follows, viz., that no member of convocation may make any proposal whatever, that right being reserved (by the statute above quoted) to the Board of Heads. Next, that no member may propose any amendment, either verbal or material, to the prepared statute as drawn up by them; accordingly, the custom for many years has been that the Heads prepare their statute; convocation is called together, and it is read; then immediately read a second time, of course in the same words; then discussed, and lastly put to the vote, yea, or nay. This being all the power allowed to the legislature of the University, the Venerable House of Convocation, by its own committee, the Board of Heads.

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[*] There is another body called the House of Congregation, the right of sitting in which is limited to certain members of Convocation, chiefly the youngest, with the addition of certain official personages; but as the business of this house is chiefly formal, we need not at present enlarge upon it.

From the English Churchman.

The Pew System.

We sometime since gave a long extract from a very able and eloquent letter from Mr. Larkin of Newcastle (a Roman Catholic) to a Roman bishop, on the iniquities of letting seats in churches and chapels. This letter was reprinted and circulated, and Mr. Ambrose Lisle Phillipps wrote a private letter of approval and thanks to Mr. Larkin, which letter was published without Mr. Phillipps' permission, and he has accordingly published the following explanatory letter, which contains much that is applicable to members of our communion. We never meet with Mr. Phillipps, in print, without having an additional reason for regretting that such a gentle and reverential mind should have been lost to us.

"*To the Editor of the Gateshead Observer:*

"Sir,—I have just been favored with a copy of your journal of Saturday, December 7. May I request you to insert in your forthcoming number the following remarks.

"When I wrote to Mr. Larkin my letter of December 2, I had no idea that it would be published in the newspapers. That it has been so published I blame no one but myself. I ought, perhaps, to have given directions to the contrary. Certainly if I had thought of publishing anything on such a subject, I should have put it in a very different form from the few hasty lines I addressed to Mr. Larkin. At the same time, I am not ashamed of any sentiment I avowed in that letter; nor shall I ever scruple to avow similar sentiments, or any others which I may conscientiously hold. But I must confess that I have been deeply grieved by some of the expressions with which Mr. Larkin has introduced my letter to the notice of your readers.

"Mr. Larkin says:—'Few men dare *oppose* the clergy, or expose those vile abuses on which they build their antichristian power.' I frankly acknowledge that I am one of those who dare not oppose the clergy, because I dare not oppose God himself. I look upon the clergy as His ministers—as His representatives, His vicars:—God forbid that I should be found *opposing them!* Woe be to the man who opposes the clergy!

"But what has the pew-system to do with the clergy? In my opinion, the combating of any abuse can never involve such a thing as opposition to the clergy, as such. 'Opposition to the clergy' is a general expression, which signifies opposition to *a whole order of men*, as such. Now, supposing that what appeared to me an abuse was upheld by the whole body of Catholic clergy throughout the world, my opposition to such a supposed abuse would in that case amount to an 'opposition to the clergy'—that is to say, I should be opposed to a whole order of men in what they were doing.

"But can this be said of the pew-system? Certainly not. It exists not out of the Protestant atmosphere of this unhappy country. The only foreign land I am acquainted with where there is anything approaching to it, is France. But there, as I have already stated, though people have to pay for the chairs they use in Church, no one is obliged to have a chair; and the poorest member of the parish may satisfy his devotion by drawing near to the railings of the altar or choir, quite as much as the rich. Even in revolutionized France men have not forgotten the sublime lesson our Lord came to teach us, that the poor man is the special favorite of Heaven.

"In opposing the pew-system I do therefore declare I am not *opposing the clergy*. What have the clergy to do with it? It is the Protestantism of England that has generated the pew-system; and when Protestantism expires it will expire also. Then the poor man will recover his rights—then will his wants meet with that blessed sympathy which Catholicism alone can produce—that divine system, whose annals tell of Kings and Queens kneeling before the tattered representatives of *their* Lord and Master, kissing even their very sores!

"The clergy, indeed, the authors of the pew-system! If the laity would remember the commandment of Holy Church, 'Thou shalt pay tithes to thy pastor,' what need would there be of a pew-system? But why do I speak of the commandment of Holy Church? God himself has given us the same precept; and if the laity thought of it as they ought, we should soon hear no more of pews. Again:—How is it that, when our devout clergy are offering up the eucharistic elements, no oblations are brought to God's altar, as in the blessed days of primitive Christianity, from a pious laity, eager to give to their good Creator a trifling acknowledgment in return for his bounties to them? Let the laity restore the Lord's day offertory, and we shall soon hear no more of the pew-system. Let Eastertide once more witness the abundant offerings of a believing people, each man striving who can most merit God's favor and protection on his rising crops, and the venerable ministers of the sanctuary will have no need of the scanty and inadequate pittance that springs from the pew-system.

"No, sir, in opposing the pew-system, I do not oppose the clergy: I oppose a covetous, unbelieving spirit amongst the laity, and I do but advocate the revival of the Church's own glorious system—that divine system which can alone provide a balsam to heal the diseases of the nations. I cannot therefore do otherwise than express my sincere regret that Mr. Larkin should have uttered sentiments calculated to bring odium on our venerable clergy; and I for one most loudly protest against such language, as unjust, and calculated to give scandal to the enemies of our holy religion.

"Let me say one word in conclusion. I have talked of opposing *The Pew System*. Let it not be forgotten that I have never done so publicly; for the publication of my letter on this subject was not my own act. I deeply feel that it is of the utmost importance for the interests of true religion, that the reformation of what is evil should spring from the clergy, who alone have received power from God to regulate the affairs of his Church. If the laity feel it their duty to protest against certain abuses, they should (in my opinion) do so privately and respectfully; and if, then, the clergy refuse to reform them, nothing remains but to cry out to God in the secret of our hearts, and to beseech him to inspire our Holy Fathers the Bishops with wisdom and force to do that which He, in His infinite wisdom, shall see good for his Holy Church. I deprecate from my inmost soul, anything like lay-agitation—anything like an appeal to that heretical tribunal, public opinion, against the judgment or the order of our ecclesiastical superiors, even in the case in which such judgment or such order should happen to be *materially* wrong. Unless the laity act upon such principles as these, I for one cannot conceive how it will be possible to preserve either unity of faith or any just system of ecclesiastical discipline.

I am, Sir, your obedient humble Servant,

"† Ambrose Lisle Phillipps,

"Gracedieu Manor, Feast of St. Lucy, Virgin and Martyr, Dec. 13, 1844."

"The Restoration of Churches is the Restoration of Popery;" *a Fifth of November Sermon, by Mr. Close.* (Hatchard.) A flagrant falsehood in the way of title; and since, in the execution of his subject, Mr. Close (p 11) so appositely cites Scripture, "I speak as a fool," we care not to disturb his self-convicted judgment. Were not the whole thing too contemptible for criticism we would ask the more respectable of Mr. Close's party what they think of the decency of reading, commenting upon, and abusing, whole pages of—the Ecclesiologist!—in the house of God, even though the occasion were the squib and cracker celebration of Guy Fawkes? What if any of us were to fire off sermons against the Parker Society, or the "Record," by name? Nothing can more forcibly illustrate Mr. Close's theory of Churches, than the use he puts them to. This is truly the "lunatic asylum" view at work. On this great Protestant festival of St. William of Orange, we wonder why Roman-candles and Catharine-wheels are not prohibited; both have a Popish twang, and the latter, being both Popish and architectural, must, we should say, be especially distasteful to the incumbent of Cheltenham.—*Christian Remembrancer.*

"Eothen," (Ollivier), a smart-looking volume on Eastern travel, is the most offensive book which we have met with for some time. It is lively, just as a monkey is—and pictorial after the teaboard fashion. It is a compound of Voltaire, Smollett, Mrs. Trollope, and a Byronized cynicism, which defies classification. There are some semi-erotic passages about the Blessed Virgin Mary which are worse than disgusting. Travel in the Holy Land is an awful probation: the present author has sunk under it, and we regret to find that he has had the benefit of Eton and other Christian training.—*Christian Remembrancer.*

Memorial to Hooker.—We noticed some time ago the contemplated erection in this city (Exeter) of a monument to the memory of one of the brightest ornaments of the Church—"the judicious Hooker." The spot of ground originally selected was the site of the late parish church of St. George, in South street, but it appeared, upon consideration, that a spot so confined in extent, and so hemmed in by the adjoining buildings, would be exceedingly ill adapted to set off to advantage a monnment of the nature proposed. The committee, therefore, have determined to erect it in the centre of St. Mary's yard, the consent of the Dean and Chapter having been already obtained. This site seems peculiarly appropriate, inasmuch as there is every reason to believe that Hooker himself was born in the parish of St. Mary Major. The memorial will be in the form of a monumental cross fifty feet in height, with a figure of Hooker, under a rich ornamented canopy. A model sketch of the figure is at present in the institution, where we have had the pleasure of seeing it. It combines simplicity with dignity—and the sculptor has succeeded in imparting an air of deep thought and reverential feeling, strikingly characteristic of the great original. The monument, of which a drawing accompanies the model itself, has been very greatly admired, and has received the warm approval of the Diocesan Architectural Society. Among the contributors we notice the names of the Bishop of Exeter, the Bishop of Llandaff, Bishop Coleridge, the Bishop of St. David's, Sir W. W. Follett, the Dean of Exeter, the High Sheriff of Devon, Rev. Dr. Bull, Rev. Chancellor Martin, &c.—*Western Luminary.*

Dissent from the Roman Church.—The Romish priest, John Ronge, in Upper Silesia, excommunicated for having written his celebrated letter to the Bishop of Treves, in which he denounces the late exhibition of the holy garment, has addressed a pamphlet to the lower orders of the Roman clergy, calling upon them to unite their exertions with him, in the pulpit and in the confessional chair, against the Ultramontanists and the Bishop of Rome, in order to found, by conncil and synod, a national German Catholic Church, independent of Roman darkness. He wants to abolish auricular confession, the celebration of mass in Latin, the making of proselytes by money, the stultification of the lower clergy by the commands of the higher hierarchy, and at the same time he asks for liberty to think and to investigate for every clergyman, and permission to marry for all priests. The police have seized the pamphlet. The priest Czerski, who stands at the head of a small German Catholic community in Schneidemuhl, in Prussia, distributes the holy supper in both forms, without auricular confession, and reads the mass according to the recognised Roman rule, but in German, and omitting what refers to the saints and their intercession. In Bromberg the excitement in favor of the new German Catholic Church is very great, and from Konigsberg an address has been sent to Czerski, signed by forty-three of the most influential men in East and West Prussia, including several professors of the University, the chaplain of the garrison, teachers and directors of schools, and several members of the upper law courts.—*German paper.*

Mr. Wesley and the Greek Bishop.—The Banner of the Cross states an interesting fact in reference to Mr. John Wesley, which shows how he valued Episcopacy, even after he had formed many of his Societies. It appears that in the year 1763, a Greek, named Erasmus, calling himself Bishop of Acadia, in Crete, arrived in London. Inquiry concerning him was made of the Patriarch of Smyrna; and Mr. Wesley being satisfied that he was a *true bishop*, applied to him to ordain some of his preachers, which he did. It is alleged that Mr. Wesley pressed the Greek to consecrate *him* a bishop, but that the Greek refused, because, according to the ancient canons, there must be at least three bishops present at the consecration of a new one.—*Ch. Witness.*

ST. MARY'S HALL.

In approaching the close of the eighth year of this Institution, the Bishop of New Jersey acknowledges with gratitude the blessing from the Lord which crown his labors in its behalf. The term now current, for the first time, finds the building filled. Not to reject, at the next term, many of the numerous applications now received, an enlargement of the buildings will be necessary. This will be done without delay, in good time for the opening of the term; to the great improvement, as well as increase, of the present accommodations of the House. To meet the increased responsibility of greater numbers, and to give the fullest pledge of his devotion to a work, which has gained constantly upon his heart, and which is scarcely second in importance, to the Church and country, to any thing which he can do, the Bishop, on the first day of May, will go into St. Mary's Hall, as Rector, to take an important part in its instruction, as well as in its oversight and government. The Rev. Mr. Germain will continue to be the Chaplain and Head of the Family; and Mrs. Bishop, as heretofore, will be the Matron. Important improvements, in every department, will be made: and nothing spared, that faithful labors or that fervent prayers can do, to make it most effectual, with His blessing, as a nursery of the Church, to train up Christian women.

The regular course of instruction at St. Mary's Hall will include a Primary Department, and a Junior, a Middle, and a Senior Class. The studies of each of the three classes will occupy one year. Applicants will be admitted into the Primary Department, without examination, and at any age. Admission into any of the Classes will be granted to such only as sustain an examination on the studies which precede it. Those who complete the whole course, satisfactorily to the direction of the Institution, will receive, at its close, a testimonial to that effect.

The year is divided into two terms and two vacations. The Summer Term commences on the first day of May, and the Winter Term on the first day of November. The months of April and October are the vacations. Whole expense, for the term of five months, including every charge, except for Sheet Music, and drawing and painting materials $135, payable always in advance. The charge for each Vacation, to those who remain at the Hall, will be $10. No bill of any kind, to be contracted by, or for, the pupils.

Address the Rev. R. J. Germain, Chaplain, and Head of the Family, St. Mary's Hall, Burlington, New Jersey; to whom the earliest application should be made, to secure admission for the ensuing term.

Burlington, N. J., March 22, 1845—tM10.

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

The Rev. C. H. Williamson, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

Terms.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, per term, if paid in advance. The term consists of eleven weeks. April 6, 1844.—yly

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SELECT BOARDING SCHOOL FOR BOYS,

at Tarrytown, Westchester County New York.—William W. Weston, A. M., Principal.

In this Institution pupils are afforded the means of a thorough course of instruction in all the branches of an English and Classical Education, preparatory to college or commercial pursuits. It is strictly a family school, in which the pupils, being limitted in number, are, as far as practicable, regarded and treated, in every respect, as children of the Principal, and are constantly under his own personal care and instruction.

The location is highly eligible. Tarrytown is justly celebrated for its beautiful and romantic scenery, the perfect salubrity of its climate, and the elevated character of its citizens. It is twenty-seven miles from New York, and is visited every morning and evening by steamboats from the city.

The school is about one mile from the landing, and half a mile from the village, thus enjoying the advantages of perfect retirement, and ample grounds for exercise and recreation.

The Summer Term Commences on the First Wednesday in May.

Terms.—For board, washing, mending, fuel, lights, and instruction in all the ordinary English branches, the higher Mathematics, and the Latin and Greek Languages, $75 per term, payable in advance. Circulars at the bookstores of Messrs. Stanford & Swords, 139 Broadway; Messrs. Raynor, Bowery; Messrs. Appleton & Co., 200 Broadway.

References.—Hon. Theodore Frelinghuysen, Rev. C. D. Jackson, Rev. Geo. D. Sutton, W. Parker, M. D., C. R. Gilman, M. D., Stephen B. Tompkins, Esq., J. C. Baldwin, Esq., New York City. Rev. Dr. Creighton, S. Swartwout, Esq., N. B. Holmes, Esq., N. Bayles, Esq., Tarrytown. Feb. 22—tJune 1. $

Organ Building.—Mr. Jardine, Organ Builder, of New York, has just completed and put up in the Roman Catholic Church of Norfolk, Va., a large and superior Instrument of his manufacture. It surpasses my expectation in its compass, melody and decorations. In bearing cheerful testimony to his beautiful fabric, I am happy to add that I have derived unmixed pleasure from my intercourse, official and social, with the meritorious artist.

A. L. Hilselberger,
Pastor of St. Patrick's R. C. Church, Norfolk.

Feb. 19, 1845.

It affords us much pleasure in adding our testimony to the above.

P. H. Masi, Organist of the Church.
W. D. Delany, Mayor of Norfolk.
B. M. Miller, Rector of St. Paul's Ch. Do.
W. Southgate, Cashier Exch. Bank of Va.
P. P. Mayo, Attorney at Law, &c. &c.

The above Instrument contains 21 Stops, 2 sets of Manuals and Pedal Bass to CCC 16 feet.

To clergymen and gentlemen about furnishing their Churches with organs, Mr. Jardine respectfully solicits their orders. March 1

Just Published,

An Appeal and Review.—An Appeal from the Sentence of the Bishop of New York, by Justice, second edition.

To which is added a Review of the Trial of Bishop Onderdonk, by Amicus Veritatis, from the Buffalo Commercial Advertiser of February 18.

JAMES A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
March 22. opposite St. Paul's.

Passion Week.—Bishop Andrewes on the Passion of our Lord, to which are added extracts from his Devotions. 37½ cts.

Also—Kip's Lenten Fast, price 50 cents, and other works on the same subject. For sale by

March 22. STANFORD & SWORDS.

Commentaries on the Laws of Moses. By the late Sir John David Michaelis, K. P. S., F. R. S., Professor of Philosophy in the University of Gottingen. Translated from the German, by Alexander Smith, D.D., Minister of Chapel of Garioch, Aberdeenshire. In four volumes. For sale by

JAMES A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
March 22. opposite St. Paul's.

Standard Edition of the Prayer Book.—The New York Bible and Common Prayer Book Society have for sale, the Standard edition of the Book of Common Prayer, octavo, in sheets and variety of binding.

Also, their elegant Folio and Quarto edition of the Prayer Book for the Desk, in sheets, and various bindings. Church Depository, 20 John street,

March 1. THOS. C. BUTLER, Agent.

Importation of Books.—D. Appleton & Co. New York, and 16 Little Britain London, respectfully inform the friends of Literature and Science, that they still continue the branch of their house in London, as established in 1830, and are prepared to execute all orders for single books or in quantities, by return of mail steamer. This agency is confined to the purchase of books for the American market, which enables them to furnish to literary and professional gentlemen, any book (whether published in Great Britain or the Continent of Europe,) at moderate prices and with unusual despatch. A large collection of manuals and catalogues of all the Books published or on sale in Europe, may be found at their Store in Broadway, additions to which, are received by every steamer.

Monthly Literary Bulletin.

D. A. & Co's Literary Bulletin, containing a list of all Books published during every month in Great Britain. Together with a selected list of new American works, and their recent importations with the prices affixed, and other important literary information, is published immediately on the arrival of the steamer of the 4th of every month. As this periodical is furnished *gratis*, gentlemen who desire to receive it, will please address the publishers, 200 Broadway. March 22.

To Choirs.—A Gentleman and Lady, communicants of the Protestant Episcopal Church, are desirous of a situation as singers in some Church in New York or Brooklyn—voices are Tenor or Soprano, and of their quality and practice can furnish ample references. Inquire at this office. March 15—3t$

COLLEGIATE INSTITUTE,

Tompkinsville, Staten Island.

Rev. THOMAS TOWELL, A. M., Principal.

Parents who have children to be educated, are respectfully invited to visit this Institution, and they will find that, as to situation and advantages, it cannot be surpassed by any on the Island.

The course of instruction comprises the *English* in all its branches, Latin, Greek, French, Italian, Spanish and German.

The Principal, who has been educated in Trinity College, (Dublin,) and has taught for several years in this country, takes charge of the Classical Department.

The English Department is attended to by a gentleman from one of the most celebrated Academies in the State who is both experienced and competent.

The French, Spanish, Italian, and German are taught by a Parisian, a graduate of the College Royal de Louis-le-grand, and a person of high literary attainments.

No Teachers are engaged but such as are fully qualified and possess withal established *Christian principles.*

TERMS.—Board (including washing) and Tuition, in a full English course, together with the languages, if desired, per annum, payable quarterly, and in *advance*, $200.

N. B.—Each Pupil must be furnished with a Bible and Prayer Book, if he belong to the Episcopal Church, which is most convenient, Bed, Bedding, Towels and Napkins.

☞ Persons wishing to visit the School, will be directed from the Planter's Hotel.

REFERENCES.

New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D.D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D.D., Pres. Geneva College, Rev. P. A. Proal, D.D., Rector of ——, Utica, and L. Bush, D.D.

Laity.—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings, June 22.

FAMILY SCHOOL FOR BOYS.

New Hartford, Oneida County, N. Y.

The undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

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The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

CHURCH AND PARLOR ORGANS.

Wm. P. Gardner, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

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JAMES A. SPARKS,
Feb. 10. 161 Fulton street, New York.

Organs.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

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Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

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Organ Building.—Thomas Hall, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

Trinity Church Cemetery, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

A Reply to the Speech of Rev. F. L. Hawks, D. D., which he delivered in Philadelphia, October 11th, 1844, before the General Convention of the Protestant Episcopal Church. By James Quarterman, House and Sign Painter.

Also the Protest as presented to the above Convention. Reply 12½ cents.—Protest 12½ cents.

For sale at this office. Feb. 8—10t$

London Books.—Just received per ship Victoria,

The Liturgy compared with the Bible.
The Church from January to December.
Promesi Sposi, 2 vols.——The Abbey Church.
Poole's England, vol. 1.
Wilberforce's Sermons. Do. American Church.
Surin's Spiritual Life. Dr. Pusey's ed.
Avrillon's Guide to Advent, do. &c.

J. A. SPARKS, Churchman's Bookstore,
Feb. 22. 161 Fulton street.

JAMES A. SPARKS,

No. 161 Fulton street, New York.

Begs leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois, he Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. Jan. 25.

To the Maryland Clergy.—Books and Stationery.

H. Colburn, Bookseller and Stationer, No. 216 Baltimore street, Baltimore, keeps constantly on hand a good and general assortment of Books and Stationery at New York and Philadelphia prices. His assortment embraces Theological Medical, School, and Miscellaneous Books.

All the leading Church publications, including those of the Sunday School Union, may be had at the lowest prices; and he respectfully appeals to the Clergy of the Church, not only for their own custom, but to recommond their friends who may be coming to the city to give him a call. Dec. 7.

Church Cushions, Pulpit Furniture, &c.

The subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 52 Maiden Lane.

The American Harp.—A Collection of new and original Church Music, under the control of the Musical Professional Society in Boston, arranged and composed by Ch. Zeuner, organist to St. Paul's Church and to the Handel and Haydn Society.

Extract from recommendation of Musical Society.

"Having our profession at heart, we trust Mr. Zenner's work will have an extensive circulation, convinced that it will give satisfaction not only to the profession itself, but also to the liberal amateur, and to any congregation where music forms a part of worship."

Feb. 15—3m ALEX. V. BLAKE, 77 Fulton st.

Just Published.

By the General Prot. Episcopal S. S. Union.

The Shadow of the Cross; *An Allegory.* By the Rev. W. Adams, M. A. From the London edition, with elegant Illustrations from original designs by Chapman.

The Distant Hills—*An Allegory.* By the same author, and similarly illustrated.

Sacred Allegories.—*The Shadow of the Cross* and *The Distant Hills* in one volume, with a beautifully engraved title.

The History of Our Blessed Lord. *In Easy Rhyme*; with six beautiful lithographic illustrations, and other designs.

Edward Trueman, *or False Impressions.*

Susan Harvey—*Confirmation.*

For sale at the Depository, 20 John st.

Dec. 28—tf

PUBLISHED AND FOR SALE BY

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☞ A discount of ten per cent. from the above prices is allowed to Sunday Schools auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

The Protestant Episcopal Sunday School Library, 80 vols. 18mo.—nett price 20 cents each.

The same, bound in 147 volumes of various prices. Total, $20 18 nett.

The Children's Magazine, bound in 30 volumes of 144 pages each, price for the set, $6 21 nett.

The Juvenile Library, 6 vols. 32mo.—price for the set, 85 cents nett.

☞ Address all orders for Books, and all remittances, to

DANIEL DANA, Agent,
Church Depository, 20 John street.

New York, April 6, 1844.

Agents for the Churchman.

Portsmouth, N H—Rev Charles Burroughs, D. D. and George M Marsh.
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Hudson, N Y—Milo B. Root.
Newburgh, N Y—William Purdy.
Auburn, N Y—Thomas C Miller.
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Mobile, Ala—S. W. Raymond, and J. M. Conley.
Halifax, N S—Joseph H Graham, bookseller.

distinctive of perpetual suspension. His pretended distinctions are mere words; and his attempt to find or to make a difference between deposition and such a suspension as the late Court has awarded to Bishop Onderdonk is a total failure.

The Protestant Churchman cannot achieve impossibilities. He may point his finger upwards and declare that he sees a large black sword in the sky; but if the sword be not there he cannot make it to be there; and though he may gather around him a large crowd of spectators, yet he will persuade none that they see it except such as have more faith in his words than their own eyes.

He tells us very plainly what deposition is; and if he had merely undertaken to tell the difference between deposition and perpetual suspension without any reference to our canons or to the case of Bishop Onderdonk, he could have made the difference intelligible to every reader. To show this we will briefly state the difference, giving the account of deposition in his own words.

"We say that deposition under our canons is entire, absolute and perpetual, without the possibility of restoration—that it avoids office and jurisdiction." Perpetual suspension, on the other hand, or suspension absolutely decreed, avoids office and jurisdiction but allows the possibility of restoration; being called *perpetual* because it has no *set* limit of time. "A man deposed has lost his office and can never regain it." "One perpetually suspended has" lost his office, but can regain it. "One deposed is degraded to the rank of a layman," because he is irrevocably deprived of his office; "one suspended forever" is not degraded to the rank of a layman, because he is not irrevocably deprived of his office. "One deposed retains no clerical title;" because his office is irrevocably withdrawn; "one suspended forever," though he has lost his office, yet, because the deprivation is not irrevocable, "retains his clerical title and dignity."

Since the difference is so palpable, why has the Protestant Churchman failed to point it out? The reason of his failure is that he has endeavored to distinguish deposition from perpetual suspension *under our canon*, (the Canon *viz.* of 1844 for the trial of Bishops, the only one bearing on the case,) and to give a distinctive and positive meaning to the sentence of the late Court. But this is impossible; for perpetual suspension presupposes a revoking power, and there being no such power under our canons, there can be no such thing as perpetual suspension, and consequently the sentence of the late Court is void and unmeaning. The essential distinction between deposition and perpetual suspension is that the latter is revocable and the former irrevocable; and every attempt to point out any other distinction will be futile.

Reverting then to the point from which we started, we say that the sentence awarded to Bishop Onderdonk is either deposition, or suspension in a sense distinguishable from deposition, or it is nothing. It is not deposition, as is confessed; it is not suspension in a sense distinguishable from deposition, as is proved above; and therefore it is *nothing*.

Or thus;

Bishop Onderdonk *in the intention* of the late Court has been perpetually suspended; that is to say, he has so lost his office that he can regain it, or has been so debarred from the exercise of it that he can be restored to it. But there being no way for Bishop Onderdonk to regain his office, no power to restore him to it, it follows that *in fact* he is not perpetually suspended. In other words, there neither is nor can be under our canons a fact corresponding to the intention of the late Court. From the first moment it was pronounced, the sentence was and is and ever will be a nullity.

Or thus;

Bishop Onderdonk has been suspended from his office by the late Court under circumstances which make the revocation of the suspension impossible. But such a suspension is the same as deposition. Deposition, however, being neither intended by the Court nor authorized by the canon under the name of suspension, has not been incurred by Bishop Onderdonk; and therefore the penalty awarded to him is illegal and destitute of authority.

Or thus;

If the sentence of Bishop Onderdonk is valid, it can be revoked; but the sentence cannot be revoked; therefore it is not valid.

The Protestant Churchman attempts to escape from this conclusion by saying that if the sentence "though *nominally* a suspension, is *really* a deposition, effect is to be given to its *real* meaning." That is to say that if there be a doubt, it is to be determined against mercy and in favor of vengeance; that though the deposing minority were fairly voted down, their will is still to be our law; that though the sentence be in its expressed letter suspension, it must yet be interpreted to mean deposition. Who is the editor of this paper? Let him give his name, and we venture to say that he will never stake his reputation as a professional man, as a Christian, or as a man, on such a construction.

But take the Protestant Churchman on his own ground; and what, we ask, is the *real* meaning of the late Court? The real meaning of the Court must be limited by the canon; if the Court had any other meaning than such as is authorized by the canon, it is unauthorized and of no account; futile and *unreal*. Let a meaning be assigned to the sentence which is authorized by the canon, and we shall acknowledge it to be *real*, and that we are bound to give it effect; but a meaning unauthorized by the canon is visionary, *unreal*, and of no account; and all attempt to give effect to it is gratuitous, a mere work of supererogation; which, however commendable in the eyes of a Churchman, will find no favor (but only contempt) in the sight of a *Protestant* Churchman.

The Rev. James Milnor, D. D.

Few circumstances could take a stronger hold on the public mind than the death, last Tuesday night, of the venerable clergyman whose name heads this article. In early manhood a highly respectable member of the bar in his native city Philadelphia, and at one period a representative of that city in Congress, and enjoying various manifestations of the confidence and esteem of his fellow citizens, he forsook his secular occupations about the year 1813, and after a due course of preparation, was admitted to Deacons' and Priests' Orders by Bishop White. For a short time his ministerial services were given to the parish in Philadelphia, then consisting of the three present parishes of Christ Church, St. Peter's, and St. James's. In 1816 he became Rector of St. George's Church in this city, an office which he continued to fill until death, with a fidelity of devotion to its duties, and a measure of success, so well known and duly appreciated by this community that it is needless for us to speak of them.

In every department of Christian benevolence and enterprise—and they were many—to which Dr. Milnor thought it right and his duty to give his influence and exertions, he did so most conscientiously, devotedly, and efficiently.

Every reader of this notice is probably aware that on several theological points, deemed by neither of little moment, it was not our good fortune to agree with Dr. Milnor. We take great pleasure, however, in reflecting that we are unconscious of having ever failed in expressing, on all suitable occasions, our respect for him as a man and gentleman, and our confidence in the Christian excellence of his character. We cordially sympathize with this community at large in its sorrow for the loss of a virtuous man, a devout Christian, an eminently faithful pastor, and a sincere, warm-hearted, and efficient philanthropist

a.

Some of our zealous Anti-Tractarian presses having joined in the hue and cry raised against the Cambridge Camden Society by the Rev. Mr. Close and others abroad, we commend to their attention the March number of the Ecclesiologist, wherein are given, side by side, the elaborate *Stone Altar*, at which Mr. Close himself ministers in his Church at Cheltenham, and the perfectly simple one erected by the Camden Society in the Round Church, Cambridge, which has been the cause of certain late legal proceedings. So long, it seems, as men declaim against Puseyism and Popery they may have altars of what material they please; but those who refuse to join them, or who fall under their suspicion, (from no other reason generally than attention to their proper business, and that in a straight-forward way,) are to be limited to some particular material. In other words, Evangelical Protestantism in the Rector implies Evangelical Protestantism in one stone, while Puseyism in the Rector, (or architect even,) is proof positive of Popery and idolatry in another. Do our Evangelical friends mean to imply that a stone altar can become orthodox by their personal contact with it? As the whole matter in dispute is not generally understood, we will try to indicate a leading point or two, for the benefit of those who are little versed in Protestant architectural casuistry. An altar may be made of any size or shape, may be put in any part of the building, but the material must be wood. Every other cubic inch of the church may be stone—the font—the pulpit—anything at all save the altar; which, if it is not wood, at once stamps the erection as idolatrous. But to this rule there are one or two exceptions. If the article in question be stone but is called a *communion table*, the objection vanishes. Or if it be stone and called an altar, yet is in the church of a Rector who is a zealous patron of bible or reformation societies, the objection vanishes, even more quickly than before. There is one point, however, which we confess ourselves unable to resolve; those who are curious are referred to some of the papers which have been so forward in the "Stone Altar" case. Would an altar made from a *petrifaction* be contrary to the spirit of our Reformation, or would it have to be removed as a mark of the Beast?

We take this occasion to recommend the Ecclesiologist to any who may want more accurate information as to the Society which has been made the object of the new crusade. It can be obtained through the Messrs. Appleton for about two dollars a year; and will be found to contain, in a small compass, much genuine antiquarian and artistical information, united to unbounded zeal for the advance of the Church.

D.

THE DIVINE HISTORY OF THE CHURCH, *or a Catechism of the Apocalypse, with a plan of the Apocalyptic Drama, by the* Rev. FREDERICK FYSH, *with an Introduction, by* RICHARD NEWTON, *Rector of St. Paul's, Philadelphia.* Philadelphia: George & Wayne. 1845.

Our attention was first attracted to this work by noticing the Popish look of its "getting up." Every chapter was ushered in by an immense capital letter, bestriding an intensely Romish looking Gothic cathedral, while innumerable tail-pieces of palmers, pilgrims with crosses, crosses without pilgrims, groups of children worshipping statues of the Virgin, angels, saints, and other suspicious decorations were scattered profusely over its somewhat dingy pages. It positively cast all Camden Society seals, all Oxford wood cuts, into the back-ground; and for a moment rashly judging that the text might be of more value than the illustrations, we applied to its contents for an exposition of symbolical language, which should put Durandus to the blush. We were mistaken; there is symbolism enough in the volume, but not the symbolism of Art: the forms under which its hidden meaning is contained, are the black, red and white horses of Scripture, the vials and trumpets, the "666," Napoleon, rail-roads, Tractarianism, Bible Societies, Protestant Associations, and many other secret things, whose true meaning is now for the first time brought to light. And since the dissolution of the Camden Society, and the unaccountable cessation of Mr. Miller's vaticinations, we bespeak for the present volume, compounded of both, a due share of public attention.

The Apocalypse on the title page is called a drama, and the author's first work is to divide said drama into acts and scenes, (it having been written at a time when this improved arrangement was not in vogue,) and assign their parts to the actors. Sticklers for dramatic rules may complain of the assigning 7 acts instead of 5, and sticklers for a reverent mode of interpreting Scripture may be staggered at such an appellation of a canonical book; but let the former class remember the mystical value of the number VII., and the latter consider the unimpeachable evangelicalism of Mr. Fysh and his editor, and all such objections we feel sure will vanish. Besides, Mr. Elliott allows the Apocalypse to have a moral. But the clear idea of an obscure prophecy which such an arrangement gives, and the increased interest which we are told will be taken in it, form a sufficient vindication of the Fyshian hypothesis. "*Act I. Scene* 1. The Roman world is seen in living miniature. A Cretan warrior rides over it in imperial costume, seated on a *white* horse. A crown is given him. *Scene* 2. The same landscape as before. A Prætorian prefect rides over it, mounted on a *red* horse. A great sword is given him." And so on with the same laudable attention to correctness of scenery. But oddly enough after all these orchestric flourishes the stage vanishes, and instead of a drama we are presented with a catechism, whose questions and answers, although of the longest, tempt us to an examination of a new phase of Mr. Fysh's multilateral theory. For here we are ushered into the *arcana* of symbolical developments. But we shall allow ourselves to reveal only a few of the more recondite.

Perhaps few passages in the "Mysteries" now "Opened" are or have been more perplexing than the "mighty angel," whose descent is recorded ch. 10: 1. The following exposition then will be valued. "Mighty Angel clothed with a cloud. Who is meant by this? Jesus Christ, who appears as *the Angel of the Reformation.* He plants his 'right foot on the sea, and his left on the earth,' claiming them as his own, though usurped by the Pope. His 'loud cry as when a lion roars, points him out as the Lion of the tribe of Judah, in contradistinction to *the Lion* (LEO) *of Rome:* it shows also the effect produced by the writings of Luther throughout Christendom. The 'seven thunders' are *the thunders from the seven hills.* What is meant by St. John being commanded to 'seal up those things which the thunders uttered, and not to write them?' The meaning is that Luther was to pay no heed to the thunders of the Vatican and the bulls of the Roman pontiff." More consoling even than the foregoing to those who hope for the downfall of the "Man of Sin," is the following: 'What is meant by the '*Angel flying in the midst of Heaven?*' The various Missionary and Bible Societies which have sprung up since the commencement of the French Revolution. If we must single out any one society as that which most exactly answers to the Apocalyptic Symbol, without doubt it must be *the British and Foreign Bible Society.* What is meant by the second flying Angel? The various Reformation and Protestant Associations which are maintaining a conflict with Popery at home and abroad. The study of the prophetical parts of Scripture, especially of the Apocalypse, has also much increased of late. Many valuable works on prophecy have issued from the press. A loud voice is beginning to be heard in the Church, denouncing the corruptions of papal Rome, and predicting her impending fall. The present 'Catechism of the Apocalypse' is a fresh protest to the same effect." Consoling we call this for they who through evil report and good report continue to preside over all sorts of Bible Societies, and to speechify at their meetings, may here learn that each and every one of them is a symbol of the "Apocalyptic Angel." Finally, we have but room under this head to allude to the very ingenious unfolding of the number 666, to which no less than nineteen Latin titles of the Pope refer, (to say nothing of Hebrew and Greek,) from RECTE REVERENDVS ITALVS to MEGATHERIUM.

The last phase of this Dramatic Apocalyptic Catechism to which we shall refer is the chronological, the new *emendatio temporum paulo post futurorum.* The exactness with which events are computed, not merely to the day and hour, but to the *second*, is provocative of the most intense admiration. To obviate the necessity of almanacs, we quote a calendar for this year. "1845. 5h. 52m. *Eight minutes to six.* The nine unclean spirits of Romanism, Radicalism, Despotism; Socinianism, Socialism, Infidelity; Tractarianism, Jesuitism, and Formalism, are abroad. (xvi. 13.) Bible, Missionary, and Tract Societies in active operation. (xiv. 6.) Also Evangelical Societies on the Continent, and Protestant Associations and Reformation Societies at home. (xiv. 8.) The approaching fall of Rome announced, and warning given to flee from her apostate Church. (xiv. 9, 11.) The approaching advent of Christ proclaimed, and the nearness of the First Resurrection, so that the death of the Christian may *from henceforth* be considered but as a short repose of a few minutes. (xiv. 13) Railway travelling and spread of knowledge. (Dan. xii. 4.)" We close with "1864. 5h. 59m. 36s. *Twenty four seconds to six. Destruction of Rome.*" Indeed Mr. Fysh's chronological labors are quite worthy of his others, and will be remembered when Petavius and Newton are forgotten.

We think that we have given quotations enough to inspire our readers with the same love for the author the same admiration of his abilities, the same respect for his meekness, the same confidence in his conclusions, which affect ourselves. Nevertheless, if there be any who, even after reading the work, should characterize it as a silly concoction of ignorance, blasphemy, hatred, malice, and all uncharitableness; as recking with awful heresy, and redolent of the bitterest bigotry; and this because they cling to their conscientious reverence for the Scriptures and the Church, and their trusting hope that all members of the Church may yet be joined in one; why, such persons, we say, will, in all probability, never understand the Apocalypse as Mr. Fysh does, and we are certain never ought to.

D.

AN INQUIRY INTO THE MINISTERIAL COMMISSION, by the Reverend LLOYD WINDSOR, (Claremont, N. H.) seems to be an able as well as concise defence of Apostolic Succession and Diocesan Episcopacy. Quite as many references to original authorities are given as the popular style of the work demanded, and they are both well-chosen and pointedly enforced. Tables of the succession are added. The book may be had at A. V. Blake's, 77 Fulton street.

We have also received the fifth monthly part of COPLAND'S DICTIONARY OF PRACTICAL MEDICINE, edited by Dr. Lee, (Harpers); the TREASURY OF HISTORY, No. 4, (Daniel Adee, 107 Fulton street); and a Correspondence on Domestic Slavery, between the Rev. Messrs. Fuller and Wayland. (L. Colby, 122 Nassau street.)

NINTH ANNUAL REPORT OF THE MANAGERS OF THE NEW YORK INSTITUTION FOR THE BLIND. The Report of this Institution, for the year 1844, shows that its unpretending usefulness is by no means diminished. The whole number of pupils is 111, of ages ranging from 7 to 28 years. They are taught the usual school branches, with the addition of music. Several specimens of composition, both in prose and verse, are appended to the Report, and are extremely interesting evidences of the faithful instruction their authors have enjoyed.

THOUGHTS FOR THE THRONE OF GRACE, is adopted from an English Manual, by the Rector of St. Paul's, Philadelphia. So far as it tends to encourage a habit of prayer, it is certainly commendable; and, notwithstanding the presence of a Calvinistic leaven, we are glad to see such evidences of a desire to promote private devotion. Still, the decided inferiority of this to any ordinary Catholic devotional work is apparent, even to one so little acquainted as ourselves with both Roman and Protestant manuals.

Mr. Stimpson, of Boston, has struck off an edition of Remarks on Mr. Marsh's Address before the New England Society, which first appeared in the form of two communications to our paper. Copies may be had of Mr. Sparks and of Messrs. Appleton & Co.

We are requested to state that communications for the Standing Committee of Indiana, should be addressed to the Rev. R. B. Croes, Terre Haute.

☞ Among the passengers on board of the Swallow, at the time of the late melancholy disaster, were two of our clergy, the Rev. Mr. Twing, of Lansingburgh, and the Rev. Mr. Akerly. Both we are thankful to say, were providentially preserved.

BIBLE AND COMMON PRAYER BOOK SOCIETY.—At the stated meeting of the Board of Managers of this Institution, on Tuesday, the 8th inst., an additional grant of two hundred and fifty Prayer Books was, on application, made to the Rt. Rev. the Bishop of Alabama. The gratuitous distributions of the Board, since the first of October last, amount to 803 Bibles, 565 Testaments, and 3,947 Prayer Books. Of course the Board are dependent on the Christian liberality of their fellow Churchmen to carry on their benevolent operations. Such a distribution cannot be made without a large outlay of money. We trust that Churchmen will remember this, and while they rejoice to hear of the dissemination of the Bible and the Prayer Book, they will not forget to send us their *gifts* in aid of the good work. The Treasurer reported a balance *against* the Disposable Fund of nearly SEVEN HUNDRED DOLLARS.

To Correspondents.

"A Layman" in our next, provided he will favor us with his name. We have little doubt that we know the writer, and that he has given us his name on a former occasion, but the facts stated towards the end of his article make it important that we should have no doubt in the present instance.

We should have corrected in our last, in reply to an old correspondent, an error into which we lately fell in crediting to "Melancthon" a communication subscribed with a different signature.

"Acolytis," "Catholicus," "Unus No. V." "Alfred," "M. S. W." "M. S. B." and "W. A. a 1," are received.

'A Troy Layman' was duly received; but though obliged by it we doubt the advantage of publishing it; at least at present.

Clerical Changes.

The Rev. Charles H. Hall having accepted a call to the parish of St. John's, Huntington, L. I., desires all communications to him addressed thither.

The Rev. William Payne having resigned the rectorship of St. Michael's, Litchfield, and been appointed by the Bishop of Connecticut as Missionary of Hartford county, has removed to Hartford, Conn, where he desires to have his letters and papers addressed.

The Rev. A. Gear has accepted a call to St. Stephen's parish, East Haddam, Conn.

The Rev. Thomas Billopp, late rector of St. George's and St. John's parishes, Harford county, Md., has accepted a call to the rectorship of Emmanuel Church, New Castle, Delaware.

Bishop Cobbs has taken up his residence, for the present, at Tuscaloosa, to which place he desires that letters and papers for him may be addressed.

CHURCH DESECRATION.—It is with inexpressible pain and mortification that we are compelled to take this public notice of a most disgraceful occurrence, which, communicated to us from a less undoubted source, we should find it impossible to credit. At a recent *Ordination, in this diocese*, on the conclusion of the solemn services, "boards were placed over the pews, cloths laid, and *dinner was served up*—in the temple of the Most High! The sanctuary of the Cross turned into an *eating house!* and that, too, in the presence of an Apostle, who should have rebuked them that would thus defile the '*house of prayer*'!" We have been furnished with the names of several *clergymen* who are said to have been also present. Our correspondent says, "I trust your pen will give such warning and reproof on the subject as the case demands." But *what* pen can add anything to the simple statement? We can only hang our heads and blush, as we ask, with him, "What is to be done? Can nothing be done!"—*Banner of the Cross.*

ORDINATIONS.—On Sunday, the 16th ult., in the Church of the Epiphany, Philadelphia, Mr. S. Messenger was admitted to Deacons' orders; and the Reverend Peter Russell, Deacon, of Mauch Chunk, to Priests' orders, by Bishop Lee.

On the 25th ult., in St. Paul's Church, West Whiteland, Pa., the Reverend W. H. Woodward, Deacon, was admitted to the Priesthood, by the same.—*Banner of the Cross.*

From the Gospel Messenger.

Bishop De Lancey's Appointments.

Sunday, May 4, St. Luke's, Brockport, confirmation, 10 A M, and 3 P M.
Monday, May 5,—— Hulberton, confirmation, 11 A M.
Tuesday, 6, Christ Ch., Albion, confirmation, 10½ a m.
Wednesday, 7, St. John's, Medina, confirmt'n, 10½ a m.
Thursday, 8, St. Luke's, Royalton, confirm., 10½ a m.
Friday, 9, Christ Ch., Lockport, confirmation, 10½ a m.
Friday, 9, Grace Church, Lockport, confirmat'n, 4 p m.
Sunday, 11, St. Paul's, Buffalo, confirmation, 10½ a m.
Sunday, 11, Trinity, Buffalo, confirmation, 3½ p m.
Sunday, 11, St. John's, Buffalo, confirmation, 7½ p m.
Monday, 12, —— Niagara Falls, 4 p m.
Tuesday, 13, St. Paul's, Lewiston, 10½ a m.
Tuesday, 13, —— Youngstown, confirmation, 4 p m.
Thursday, 15, St. James's, Batavia, confirm., 10½ a m.
Friday, 16, —— Bethany, confimation, 4 p m.
Sunday, 18, St. Paul's, Stafford, confirmation, 10½ a m.
Sunday, 18, St. Mark's, Leroy, confirmation, 4 p m.
Monday, 19, —— Warsaw, confirmation, 4 p m.
Tuesday, 20, St. Clement's, Weathersfield, do., 11 a m.
Wednesday, 21, —— Perry, 4 p m.
Thursday, 22, St. John's, Mt. Morris, confirm. 10½ a m.
Thursday, 22, —— Nunda, confirmation, 7 p m.
Friday, 23, St. Mark's, Hunt's Hollow, confir. 10½ a m.
Saturday, 24. St. Peter's, Dansville, confirm., 10½ a m.
Sunday, 25, St. Michael's Geneseo, confirm., 10½ a m.
Sunday, 25, Zion, Avon, confirmation, 4 p m.
Monday, 26, —— Mumfordville, confirmat'n, 10½ a m.
Tuesday, 27, St. Paul's, Allen's Hill, confirm., 4 p m.
Wednesday, 28, Zion, East Bloomfield, confir. 10½ a m.
Wednesday, 28, Trinity, Centrefield, confirm., 4 p m.

Married.

At Christ Church, on Wednesday, the 9th inst., by the Rev. Thomas Lyell, D. D., the Rev. SAMUEL JOHN EVANS, late of Baltimore, to HARRIET BAYARD, daughter of Geo. D. Cooper, Esq., of this city.

On Wednesday evening, the 9th inst., by the Rev. Samuel Nichols, of Greenfield Hill, Conn., EFFINGHAM HOWARD NICHOLS to ELIZABETH SEABURY, daughter of Seabury Tredwell, Esq., both of this city.

Died.

In this city, on the 1st inst., DANIEL DAYTON, M. D., in the 62d year of his age.

Calendar.

April.

13. Third Sunday after Easter.
20. Fourth Sunday after Easter.
25. St. Mark the Evangelist.
27. Fifth Sunday after Easter, or Rogation Sunday.
28. }
29. } Rogation Days.
30. }

May.

1. The ASCENSION OF OUR LORD JESUS CHRIST, and St. Philip and St. James, the Apostles.
4. Sunday after Ascension-Day.
11. WHITSUNDAY.
12. Monday in Whitsun-Week.
13. Tuesday in Whitsun-Week.
14. }
16. } Ember Days.
17. }
18. TRINITY SUNDAY.
25. First Sunday after Trinity.

Notices.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF OF NEW YORK:—

A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School Room of St. Clement's Church, on Monday evening, 14th inst., at half past 7 o'clock.

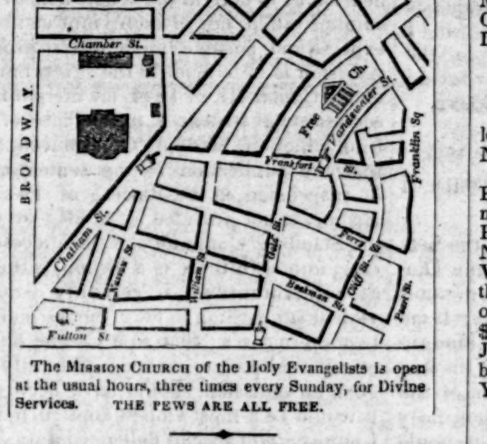
April 12. THOS. P CUMMINGS, Rec. Sec'y.

ALL SAINTS' CHURCH, Henry street, will be open for Divine Service on SUNDAY EVENING next, Third Sunday after Easter, when a sermon will be preached, and a collection made in aid of *the German Church* of St. Simon, under the pastoral care of the Rev. Dr. Cruse; which in its present infant state, must depend for its support on the contributions of Churchmen at large. The service will commence at half past seven o'clock. April 12.

ANGLO-AMERICAN CHURCH.—A meeting preparatory to the formation of an ANGLO-AMERICAN FREE CHURCH—*for the more immediate use of* BRITISH RESIDENTS, *and of the vast number of* EMIGRANTS, *continually arriving at the Port of New York, who are members of the Church of England,*—will be held on MONDAY, the 14th inst., at the house of ANTHONY BARCLAY, Esq., H. B. M. Consul, No. 1 College Place, at 8 o'clock, P. M.

The attendance of British merchants and gentlemen disposed to co-operate in a work which will prove of infinite advantage to EMIGRANTS, and one, therefore, of peculiar interest and importance to the Church Catholic, is hereby very earnestly solicited. April 12.

THE STRANGER'S GUIDE
TO THE
PROTESTANT EPISCOPAL FREE CHURCH
IN
VANDEWATER STREET,



The MISSION CHURCH of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Services. THE PEWS ARE ALL FREE.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
Feb. 1845. 296 East Broadway.

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. CRUSE,
Feb. 1845. 21 First Avenue.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 2d of April, the Treasurer has received the following contributions:

From St Peter's ch, Ashtabula, Ohio, Christmas collection, $10; additional, from St Paul's ch, Oakhill, Greene co, N Y, 50 cts; through E Wilcox, R A, in Phil, from Miss Julia Cox, half, $2 50; St John's ch, Bellefonte pa, $4 55; St John's ch, Georgetown, D C, per L Thomas, Esq, treasurer, $43; through R Appleton, R A in Boston, from Randall Holden, of Milbury, Mass, $10; St Mary's ch, Newton, Lower Falls, $9 63; St Peter's ch, Salem, $40; offerings of Trinity ch, Wilmington, Del, per E H Thomas, $8; Mrs G Tompkins of Binghampton, N Y, per Rev Dr Robertson, $8; St Mark's ch, Grand Rapids, Mich, per Rev F H Cuming, $6; weekly offerings of St George's ch, Fredericksburgh, $33; through N R Middleton, R A in Charleston, S C, Charleston Monthly Missionary Society, of which $1 50 is for Western Missions, $10 65; St Paul's ch, Radcliffboro', of which $2 is for Georgia, $33; Ch at Grahamville, for Tenn, $10; St John's ch, John's Island, $20; from several persons, $20 17; Trinity ch, Society Hill, $44 12; Prince George's, Winyaw, $4—$141 94; Rodney Missionary Society, auxiliary to the Juvenile Missionary Society of the Church of the Ascension, half, $1 13; monthly offerings of the S S of St Andrew's ch, Harlem, $1 11; Covington, Ky, $5 20; Newport, $3 95, per Rev E Lounsberry. Total, $328 51.

THOMAS N. STANFORD, Treasurer,
April 9, 1845. 139 Broadway, New York.

N. B. A considerable amount is now needed to enable the Treasurer to transmit to the Missionaries their quarterly salaries, due on the 1st of this month. He would most earnestly and respectfully entreat that early remittances be made, otherwise much suffering must ensue to those, whose main reliance for the necessaries of life, is upon the punctual receipt of their scanty stipends.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his last report of the 20th ult, has received the following sums:

Collection at St Paul's ch, Burlington, Vt, Easter Sunday, per R G Cole, Esq, $23 80; Zion ch, Newport, R I, for Constantinople, $16; Sunday school of St Paul's ch, Camden, N J, for Africa, $10 50; Calvary ch, Brooklyn, L I, per Rev Mr Lewis, rector, $71 70; from O N E, 3d annual payment, for Constantinople, per Rev L P W Balch, $25; Emmanuel ch, Brooklyn, L I, collection on Good Friday, $51 81; for the education of Charles Herbert Congdon, Africa, $20—$71 81; St John's ch, Albion, Illinois, per Rev Mr Hutchins, $12; Calvary ch, Flemington, and St Paul's ch, Clinton, N J, $2 23; members of Christ ch, and St John's ch, Savannah, for Ch at Houston, per Rt Rev Bp Elliott, $150; Christ ch, Cooperstown, N Y, $3 87; Ladies' Charity box, $4; Easter offerings, from C E B, $50; St Luke's ch, Rochester, W N Y, through D Hoyt, $75; family mite box, $1 75; communion offerings of two small parishes near Baltimore, $5; a member of one of the above parishes, $50—$55, for Ch at Houston; through E Wilcox, R A, Phil, from teachers of female S school, St James's ch, Phil, for education of Henry Morton, Africa, last payment, $20; from a member of Female Association, St Luke's ch, Germantown, $30; Ladies' Missionary Society, St James's ch, Kingsessing, per Rev S C Brinckle, $25; S school, Grace ch, Phil, for support of 10 children, Africa, 4th annual payment, $200; Miss Julia Cox, subscriptions for 1845, half, $2 50; Christmas collection, St Peter's ch, Ashtabula, Ohio, per Geo Willard, Warden, $7; through Rt Rev Bp Southgate, for Constantinople, as follows: from a member of St Philip's ch, Charleston, S C, $5; do, do, $10; do, do, $2; do, do, $5; do, do, $5; Miss W, annual pledge, $10; Mrs R, $25; E, $5; members, $15—$82; St Paul's ch, do, widow's mite, $3; Miss E L T, annual, $5; Miss E R T, $5—$13; St Michael's, do, $108 65; a member, annual, $25—$133 65; Charleston, miscellaneous, $97 35; Columbia, a member of Trinity ch, per Rev Mr Shand, $50; Wilmington, N C, collection at St James's, $68; Richmond, Va, Mrs W, annual, $20; Baltimore, Bp Whittingham, $25—$489; St John's ch, Georgetown, D C, $28; S school of do, for education of Lorenzo Thomas, Africa, $10—$38; from J S Davidson, Esq, Middletown, Frederick co, Va, per Rev Dr Milnor, for the use of Miss Baldwin, Athens, $200; Robt Appleton, Treasurer Mass Board Missions, from St Mary's ch, Newton Lower Falls, Africa, $9 62; St Stephen's ch, Pittsfield, for Constantinople, $75; St Peter's ch, Salem, $40—$124 62; from a lady in Phil, for Ch at Houston, Texas, $20; through Rev S Hazlehurst, from New Orleans, Mobile, &c, particulars to be given hereafter, $365; St George's ch, Fredericksburg, Va, $3 87; for China, $10; W A Blackford, Esq, for China, $5; Mrs Francis Scott, for do, $5; Mrs D Bankhead, for do, $5; a little boy, for do, 50 cts; two little girls, for do, 38 cts; a family of children, for do, $3 25—$33; offerings of Trinity ch, Wilmington, Del, per E H Thomas, treasurer, $7; through H Trescott, Esq, R A, Charleston, S C, Mrs Jno Clarkson, Zion ch, Richland, per Rev S Hazlehurst, Mission, Africa, $25; from same, for China, $25; from same, towards Rev C Gillett's salary, Texas, $25; Monthly Missionary Lecture, Charleston, S C, half, $3 05; Mr E Lowndes, for education in China, $25; St Paul's ch, Radcliffboro', $16; for Texas, $2; for Africa, $2; for Parochial School, Galveston, $9; S school of do, for education in China, $25; Ex, S P C, of St John's ch, St John's Island, for education of Chinese youth, $2; Dr T Carter, of do, for education in China, $25; M J V of do, $1; S A G, $1; M L J, $2 50; sundry persons, 66 cts—$189 21; Rodney Missionary Society, auxiliary to the Juvenile Missionary Society of the Ch of the Ascension, N Y, half, $1 13; St Stephen's ch, Harrisburg, Pa, per J Peacock, Warden, $50; Christ ch, Hudson, N Y, per Rev J H Tuttle, for Constantinople, $13 50; "Baltimore," for Constantinople, $50. Total, $2,437 62.

J. SMYTH ROGERS, Treasurer,
New York, April 9, 1845. 57 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Christ ch, Chester, Rev W W Hickox, $2; Mrs Lukins, donation, $1; St Paul's ch, Brookfield, Rev H D Noble, $4 25. Total amount, $7 25.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, April 9, 1845.

MISSION CHURCH OF ST. MATTHEW.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

From C M S, a bundle of clothing, by Mr T C Butler.

Further donations are respectfully solicited—they may be left with Stanford & Swords, 139 Broadway; Mr. T. C. Butler, 20 John street; Mr. Sparks, at the office of the Churchman, 161 Fulton street; or with Jesse Pound, 50 Fourth street. April 9, 1845.

GEN. PROT. EPIS. S. S. UNION.—The Treasurer acknowledges the receipt of $3, from St Mark's ch, Williamsburgh, by the rector, a donation to the funds of the institution.

JOHN W. MITCHELL, Treasurer,
March 24, 1845. G. P. E. S. S. U.

Received for Protestant Episcopal Church Missionary Society for Seamen, from 5th March to 5th April: J Van Norden, $1; W H Neilson, $1; George J Powers, $4; Henry Morgan, $1; Floyd Smith, jr, $1; C J Aldis, $5; Rev Mr Bedell, $2; James W Underhill, $3; A T Canfield, $3; D H Dick, $1; B N Benedict, $50; Mrs Nickham, of Goshen, $3; Mrs Hoffman, $1; Mrs John Pattison, $1; Miss Hoffman, $1; Miss H P Hoffman, $1; James H Hoffman, $1; C C Hoffman, $3; Easter offerings of Mrs D, of Jamaica, L I, $5. Total amount, $88.

B. S. THOMAS, Treasurer.
April 9, 1845. 23 William street.

NASHOTAH MISSION.—The undersigned acknowledges the receipt of the following donations to the Nashotah Mission:

Christmas collection at St Paul's College, College Point, $227 10; John C Thatcher, Esq, $50; from members of St Peter's ch, Phila, $10; St Andrew's ch, Phila, $1; Rev Mr Van Bokkelin, College Point, N Y, $5; Miss A, New York city, $5; St Mark's ch, Williamsburgh, N Y, $17 30; Christmas offering of the S S of St Mark's ch, Williamsburgh, $10 70—($25 of this to be appropriated to the education of a student,) $28; S S of St Stephen's ch, per Chas Wingate, $25; J Ingham, $2 50—$27 50; a member of the male Bible Class of Trinity ch, Phila, $1; B Loder, Esq, New York city, $10. Total, $364 60.

W. H. ASPINWALL.
New York, April 9, 1845.

Price Reduced—Bishop Hobart's Edition of

MANT AND D'OYLEY'S BIBLE. With the view of bringing this inestimable Commentary into more general circulation, the Publishers have resolved upon a considerable reduction from the original price of the work. They now offer it at a rate which they hope will place it more immediately within the reach of the less wealthy members of the Church. The great merit of this Commentary over every other, consists in its containing the result of the labors of the most distinguished divines, and others, especially of the Church of England, by which the reader is put in possession of the collected wisdom of the past and present ages, and enabled, by a comparison of the different views presented to him, to form his own judgment upon every subject embraced in the compass of divine revelation. The work was originally published in England, under the direction of "The Society for Promoting Christian Knowledge." The present edition was published at the suggestion, and under the direction of the late Right Rev. Bishop Hobart, and occupied much of his time and laborious attention for more than five years. It consists of nearly 3000 closely printed pages in quarto, and is bound in two or more volumes. STANFORD & SWORDS,
April 12. 139 Broadway.

VALUABLE NEW WORKS, recently published by WILEY & PUTNAM, No. 161 Broadway.

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FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in MRS WILLIAMSON'S *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

A PRESBYTER of this Diocese, who resides in the immediate vicinity of the city, wishes to take charge of the education of three or four young gentlemen, who will be treated in every respect as members of his own family, and faithfully indoctrinated in sound Church principles. Terms and further particulars may be obtained by addressing "PRECEPTOR," at the office of the "Churchman," 161 Fulton street. Ap12

BOOK OF COMMON PRAYER—Harper's Standard Edition.

The subscriber has made arrangements with the publishers for the sale of the Standard Edition of the Book of Common Prayer, as corrected and authorized by the last General Convention of the Protestant Episcopal Church in the United States. The first edition 8vo, on good paper and large new type is now ready. Price, in sheep, $2; calf, $2 50, &c. according to the style of binding. Other editions, in nine different sizes, are now in press, and will be issued at an early day.

J. A. SPARKS, Churchman's Bookstore,
April 5. 161 Fulton st., opposite St. Paul's.

MUSIC TEACHER.—A Young Lady of highly respectable connections, and finished education—a member of the Episcopal Church—is desirous of a situation for the summer, in a private family, as a Music Teacher, and to instruct in the branches of a polite education, together with the use of the needle, if desired. She would probably accept of a situation in a school or academy in the vicinity of New York.

Apply to Mr. T. C. BUTLER, 20 John street, New York, by whom the most satisfactory references can be given. April 5.

SEXTON.—Wanted by a competent and experienced man a situation as Sexton, whose recommendations from the clergy and other eminent gentlemen will prove highly satisfactory.

☞ Address, by letter, to A. B., care of Mr. Grant, No. 501 Pearl st., will be immediately attended to.

April 5—4t$

ORGANIST'S SITUATION.—Wanted by the subscriber, recently a pupil of the New York Institution for the Blind, and still connected with that Institution. He has played two years in an Episcopal Church in this city, and would refer to Mr. A. Reiff, Professor of Music at the Institution, Rev. Mr. Evans, Rev. Foster Thayer, and Mr. Sparks at the office of this paper, to whom please apply for further information. [April 5.] ROBERT ELDER.

WANTED to rent a large and commodious Room, suitable for a temporary place of worship; and so situated as not to encroach upon any of the principal churches in the city. Address "A. B." at the office of the Churchman, 161 Fulton street. March 29.

From the Banner of the Cross.

Bishop Doane's Reply and Reasons.

Dear Doctor Coleman:—I had not intended to give any publicity to the answer which I felt myself obliged to make to the request of the Standing Committee of the Diocese of New York, that I would perform certain Episcopal offices of that diocese. It seems, however, that ignorant and injurious conjectures, as to the grounds of that reply, are in current circulation. And though I personally disregard them, it is suggested, by those whose judgment I hold in the highest estimation, that they may prejudice the cause which it is my single aim to serve. I therefore ask insertion in the Banner for the document which follows; and am your loving brother, G. W. Doane.

Riverside, Thursday in Easter Week, 1845.

Reply and Reasons; to the Standing Committee of the Diocese of New York.

The undersigned has received from the Secretary of the Standing Committee of the Diocese of New York, an extract from the minutes of that body, requesting him to ordain "Isaac P. Labagh, David Pise, jr. and George Houghton, candidates for Deacons' orders" in the diocese aforesaid; together with the assent of the Bishop of that diocese, so far as he canonically may, and his request that such ordination should take place in the diocese of the undersigned.

The undersigned, sincerely desirous, for manifold and urgent reasons, to comply with this request, has given to it the deepest and most deliberate consideration; seeking advice also, in the premises, from eminent counsel, as well as from his brethren of the Bishops and Presbyters most accessible to him. He regrets to say, he is unable, from constitutional and canonical impediments, which seem to him inherent in the case, to do what he so much desires to do. There is added to this deep regret sincere reluctance, at being obliged to differ in judgment from those who combine the highest claims of wisdom and learning with those of the most endearing brotherhood and friendship.

By Canon X of the Diocese of New York, it is provided that "*In case of a vacancy of the Episcopate*, the powers and duties to be performed by the Bishop, in matters of discipline, shall be performed by the Standing Committee, except in those cases where such powers are specially delegated to the Clerical members of said Committee." By Canon IV. of the General Convention of 1832, it is enacted that "*Where there is no Bishop*, the Standing Committee is the Ecclesiastical Authority for all purposes declared by these Canons." The Constitution adopted by the General Convention, Article IV., enjoins, that "every Bishop of the Church shall confine the exercise of his episcopal office to his proper diocese, unless requested to ordain or confirm or perform any other act of the episcopal office by any Church *destitute of a Bishop*." The case of a Bishop requested by another Bishop to perform any such office, in his stead, is no exception to this rule, and needs no consideration. "*Qui facit per alium facit per se.*"

In this state of the ecclesiastical law, the undersigned receives from the Standing Committee of the Diocese of New York, a request to ordain certain persons, candidates for orders in the same. The question at once arises, whether the Standing Committee in this case is the Ecclesiastical Authority for that purpose. Is there "a vacancy of the Episcopate?"—*Canon X. of New York.* Is there "no Bishop" of the Diocese of New York?—*Canon IV of General Convention*, 1832. Is the Church in the Diocese of New York "destitute of a Bishop?"—*Constitution, Article IV.* If these questions must all be answered in the negative, as certainly they must—the conclusion of the Standing Committee, "that the Right Rev. B. T. Onderdonk is still a Bishop," "the" "Bishop of the diocese," (*Report*, p. 7) being unquestioned and unquestionable—then it follows, that the case does not exist, in which the Standing Committee would become, for this purpose, the Ecclesiastical Authority of the diocese. They are not authorized by the Canon to act. No bishop of another diocese is permitted by the Constitution to officiate. In the words of the Standing Committee themselves, "*the case of a vacancy in the Episcopate*, or there *being no Bishop in the diocese*, does not occur, according to the strict letter of the Canons." (p. 7)

Can there be a case supposed, where *strictness of construction* should be more insisted on? It is a question of fundamentals. The rights, the relations, the prerogatives, the duties, the responsibilities of the Episcopate, are all involved in it. Can there be, in the same diocese, at the same time, more than one Ecclesiastical Authority? Can the Ecclesiastical Authority *jure divino* be in any case superseded, without express canonical proceeding, by an Ecclesiastical Authority *jure humano?* Can the Standing Committee of a diocese, in which there is a bishop, declare itself the Ecclesiastical Authority, and act as such, and administer the diocese, by bishops invited for that purpose? It matters nothing that the bishop is consenting to it. He may consent for an unworthy motive, as in the case of heresy. Or he may be under a necessity to consent. If this can be done in any case, where is the limit beyond which it may not be done? Is it in the Constitution? Is it in the Canons? Or is it in their discretion? Or is it—the case may be, and so must be considered—in the mere popular will, for the time being? Of course, the present case is wholly without suspicion. But, for that very reason, it should be scrutinized more closely. Let this become a precedent. The next may be of an entirely different character. Then, to whom will the Standing Committee be amenable? Who can undo the consequences of their single act? "*Obsta principiis!*" To the undersigned it seems that in the decision of this question the whole of our ecclesiastical system is involved. Let it once be admitted, that he whom God has put in trust with any diocese, as its chief minister, can be superseded, in any other way than the strict letter of canonical provision, as sustained by Holy Scripture, and most ancient precedents, expressly sanctions, and the order of the Church, the independence of dioceses, the the security of bishops, are entirely put at stake. The argument from inconvenience is not all lost sight of. But no possible amount of inconvenience warrants the sacrifice of principle. To suffer hardness is the discipline of Christ. To bear is the chief triumph of the Cross. At the worst, it can be but an unprovided case. Experience teaches wisdom. The Canons and the Constitution are open to amendments and additions. The time involved is nothing in comparison with that most sacred trust which man receives from God, His holy Church. It is a case, the undersigned feels bound to say, where inferences from casual expressions, in a code of laws, which, by confession, never has been well adjusted, and is not in strict accordance with itself, should not be suffered, in his judgment, to come in to qualify, much less to set aside, express provision, in a question so momentous.

But in the judgment of the undersigned, the inferential construction of other provisions of the Canons does not sustain the conclusion of the Committee. The question, it must be observed, is about "the Ecclesiastical Authority for all purposes declared in these Canons;" (*Canon IV. of General Convention of* 1832,) and about the very highest exercise of that authority, the administration of the diocese. If there be partial trust reposed in Standing Committees for certain purposes, recognised by the Canons, to which the term Ecclesiastical Authority is, or appears to be, applied, they stand on the sole strength of that recognition, whether it be more or less; they are to be taken as, and so far as, they are given, and not otherwise, or farther; they certainly cannot be made of such comprehension as to take in the whole field of diocesan administration, nor of such vigor as to do away express and positive limitations or prohibitions. Allusion is here made to the several provisions, under Canon III. of 1844, for the publication of ecclesiastical sentences, in the case of bishops, from which the Standing Committee infer, either that the publication of the sentence, in case of suspension, in the diocese of the suspended Bishop, is not provided for at all; or else, that the Standing Committee of the diocese, in that case, although there is a bishop, is the Ecclesiastical Authority. It certainly would be no violent supposition to take the former of these two alternatives; that in a Canon, on a subject of great perplexity, never before fully acted on, such an omission should have occurred. But it would be a most violent construction, to infer from a certain special delegated duty, to publish a sentence in a case of discipline, the whole right to administer a diocese. Which is the greater risk? The practical anomaly of a sentence not provided to be published in the diocese most concerned in it? Or the inclusion of all ecclesiastical authority in the direction to perform a stated ministerial act? The undersigned is bound to say, that he much more readily admits, that "this Canon means that the sentence need not be sent to the Standing Committee under the 6th section, and need not be read in the churches of the diocese of the suspended bishop under the 9th section," than that, by virtue of any inference drawn from the opposite conclusion, "the Standing Committee of such diocese is fully recognized as its Ecclesiastical authority." (p. 9) The further conclusion which the Standing Committee draw, as to the soundness of their inference from construction, from the fact that the Presiding Bishop, being ordered by the Court to communicate the official sentence to the Ecclesiastical Authority of every diocese, transmitted a certified copy of it to the Secretary of the Standing Committee of the Diocese of New York, for promulgation in that diocese, is conclusive only as to the individual opinion of the Presiding Bishop on this subject, and not as to "the view of this sentence and notice, as understood by the Court." (p. 11.)

But the Standing Committee, "assuming," "that, inasmuch as the bishop, though suspended from the exercise of his functions, is still the bishop of the diocese, the case of a *vacancy in the Episcopate, or there being no Bishop in the diocese*, has not occurred in any such sense as to invest the Standing Committee with the power devolving on them in a vacant diocese,' (p. 11) fall back upon the character with which the Canons invest them, as "the Council of Advice to the Bishop;" and take the ground that if they "should proceed in the undoubted discharge of their power, to *advise* all such measures as may appear to be of urgent necessity and propriety, every such recommendation to which the bishop should give his assent, or to which, (from any reason whatever) he does not object, must have, under any aspect of the case, the whole weight of authority, denominated, in canonical language, *the Ecclesiastical Authority of the Diocese*." Now, in the first place, what is the ground for considering the bishop and Standing Committee of a diocese, taken together, as the the Ecclesiastical Authority? The bishop of a diocese is undoubtedly its Ecclesiastical Authority, in the highest sense of the term. Where there is no bishop, the Standing Committee is ruled to be the Ecclesiastical Authority for all purposes declared in the Canons. But on what ground, if there be defect in either, can the two combined supply it; so that though neither does entirely, both together do, possess "the whole weight of authority," so denominated? So far from that, they cannot even exist together, in the character of the Ecclesiastical Authority. If the bishop is, the Standing Committee is not. If the Standing Committee is, it is because the bishop is not: in canonical phrase, because there is no bishop. In the diocese of New York there is a bishop. The Standing Committee, then, is not the Ecclesiastical Authority, nor any part of it; so that what it may not possess, the bishop by assenting, or not objecting, may supply. To repeat, what is of first importance to be borne in mind, they cannot exist together, as the Ecclesiastical Authority, for all purposes declared in the Canons; of course not for the administration of the diocese.

But, finally, suppose they could. Suppose the Standing Committee competent to administer the diocese, as the Ecclesiastical Authority, so far forth as the bishop may assent, or not object. To what does that amount, in the present case? The sentence of the Court convened for the trial of the Bishop of New York, declares him to be suspended "from all exercise of his episcopal and ministerial functions." Now this sentence must be void, or it must be valid. The Standing Committee raise this question, without coming to any decision; and it falls not within the province of the undersigned to do what they do not. But if it be void, there is certainly no case for the action of the Standing Committee, as the Ecclesiastical Authority. And if it be valid, in suspending the bishop from "all exercise of his episcopal functions," it just as effectually withdraws from him the power to assent to their exercise by any other.

The undersigned applies this conclusion no farther than to the request made to himself, and to his own rights and duties in the premises. He does not feel at liberty to accede to the request as made to him by the Standing Committee, on the ground that as there is a Bishop of the diocese, they are not the Ecclesiastical Authority. He does not feel at liberty to accede to the request, as made to him by the Standing Committee, with "the assent of the Diocesan," and thus, in their own language, becoming "his act," (p 12) on the ground, that, by the sentence of suspension, he is declared incapable of exercising any Episcopal functions, and so of delegating them to any other. He regards himself as thus precluded from acting in the premises, by the terms of the Constitution, Article IV., which declares that "every bishop shall confine the exercise of his Episcopal office to his proper diocese, unless requested to ordain or confirm, or perform any other act of the Episcopal office, by any Church destitute of a bishop."

The undersigned deeply regrets a conclusion which obliges him to dissent from the judgment of those whom he has so long regarded with affection and respect; and to withhold himself from even the smallest service to a diocese, in which his youth was nurtured, to which he was indebted for both his inferior orders of the sacred ministry, and for whose bishop he entertains no other sentiments than those of confidence and love.

G. W. Doane,
Bishop of New Jersey.

Riverside, St. Matthias' Day, 1845.

From the English Churchman.

The following letter, selected from several on the same subject which we have recently received, will supersede, in some measure, the remarks which we had intended to offer respecting the scandal which certain "Clerical Registries" and "Clerical Agents" are bringing upon the Church:—

"Sir,—If any one wishes to see the unfavorable features of the English Church collected and brought into one, vivid picture before a reader's eye; if any person, fretted and vexed with doubts as to the catholicity of the English Church, should, unluckily, wish for some sudden impulse on which to turn Papist, he could not, in my humble opinion, take a more effective step for that object than by casting one full scrutinizing glance at the contents of 'The Monthly Advertising Sheet of the Clerical Registry—guaranteed monthly circulation among the clergy, three thousand copies.'

"This brilliant ecclesiastical journal presents, in close juxtaposition and most effective grouping, all the differences, separations, rivalries: all the schools of opinion, and the varieties and shades of these schools, and the shades of the shades, that now color the Church. This religious disunion and party strife receives a happy secularizing touch from a long three or four columns of 'Advowsons and next Presentations to sell.' And, above the whole varied landscape, rises, in significant serenity, a decided and unanimous predilection for 'comfortable parsonage-houses.'"

Sir, I do not wish to say anything severe of any parties in the English Church—even those who are represented in the 'Monthly Advertising Sheet of the Clerical Registry;' but I merely state a fact in remarking, that the latter is the only point about which a perfect unanimity seems to exist in the theologians of the 'Registry.' There is a consensus of divines as to the importance and expediency of 'good stabling,' 'good garden,' 'coach-house,' and plenty of 'bed-rooms.' Clergymen who have these to offer, enlarge upon their merits, in the place of alluding to any further remuneration.'

"Wanted, by a Rector in a Midland county, a permanent curate. He must be a man of fortune, and *be satisfied with one of the most beautiful Parsonages, grounds, &c., in exchange for his services.* He must also take the furniture, carriage, horses, &c., at a fair valuation. *One condition is essential, viz., that he be a sincerely pious man, and devoted to his Clerical Duties.*—Address, No. 116, at the Clerical Registry.

"The introduction of the topic of 'piety,' at the end of the enumeration, should be observed and appreciated. The writer had evidently forgot it till he came to the end of his advertisement, and paused, with pen in hand, and, 'Let me see, what else? I have got down "man of fortune"—"furniture"—"carriage — horses — to be taken at a fair valuation." Let me see—what else? Oh! piety of course. How extraordinary that I should have forgot it! Piety should always be attended to,—' *One condition is essential, viz. that he be a sincerely pious man.*'

"The accommodations 'of a comfortable, well-furnished rectory,'—'of a comfortably furnished house, with several bed-rooms,'—of a 'house most beautifully situated, garden, stable, and two maid-servants,' are alternately solicited and offered. And the editor of the 'Registry' finally addresses his incumbent contributors:—

"Incumbents having comfortable Parsonage Houses, either Furnished or Unfurnished, and who desire to meet with highly respectable Curates to take the sole charge of the parishes in which these houses are situate, may meet with those Curates in many cases without any stipend, and in others with only small ones being required, on application by letter (pre-paid) to 'The Director of the Clerical Registry, 14, Surrey-street, Strand?' *the* chief desire *of the clergymen in question being to find comfortable Parsonage Houses.*'

"With respect to the religious opinions of these parties, one man describes himself as 'a clergyman of great respectability, great experience, and *wholly orthodox views, but not a Tractarian.*' That is his character. His wants are, 'a very desirable curacy, with a small neat house and garden, free of rent and taxes, in a rural, healthy, and sheltered situation.' One incumbent describes himself as simply 'Evangelical,' another as 'Evangelical, but not Calvinistic:' another, as of 'moderate, but orthodox views:' another, a '*a sound Churchman, but Evangelical in sentiment*;' another, as holding '*opinions at once High Church and Evangelical*.' The coarser shades are that of 'a decided anti-Tractarian,' a 'decided Evangelical.' Another is more liberal, and 'will exchange duty for one, two, or three months *with any pious clergyman*.' Various recommendations go along with the expressions of sentiment on the part of applicants. One man 'has a good voice, and is an acceptable preacher.' Another 'prefers preaching extemporaneously.' Those who have 'high testimonials,' give out, with a considerably peremptory tone, their determination to have the full benefit of them.

On the first announcement of this "Clerical Registry" we called the attention of our readers to the scheme; and everything that we have seen and heard of it since, confirms the soundness of the advice which we then gave, that Churchmen should have nothing to do with it. We have now before us several of the advertising circulars to which our correspondent alludes, and they are filled, for the most part, with advertisements of a similarly disgraceful character to those quoted by him. Doubtless a considerable proportion of these are *blank cartridges* or *spent balls*; but, allowing for these, enough remain to cause every decent Churchman to blush with shame that any members of the clerical body should condescend to use such means, and to employ such terms in relation to their high and holy calling. As a correspondent, in our No. 86, of August 22d, 1844, remarks, in speaking of "Clerical Agents," the "agents" are far less blameable than those "who have countenanced and encouraged them in their trading with the souls of men."

While the clergy are thus directly instrumental in degrading their sacred functions, by allowing the "cure of souls" to be bought and sold for money, or for the carnal things of this world, they cannot expect that their agents in this sacrilegious sale and barter, or the world in general, will recognize the distinction between them and the rest of mankind. A most convincing proof of this is now before us, in the shape of a circular emanating, consistently enough, from an office in one of our largest *commercial* towns—Liverpool.

The circular is headed—

"House, Land, and General Agency Office;"

And it proceeds to state, as if it were a matter of course, that such an office is—

"For the purchase, sale, or exchange of Livings, Advowsons, and next Presentations; Selling Houses and Lands; Disposing of Medical Practices, Schools, and all classes of Professional and Business Interests."

The proprietors proceed to state, with an *apparent* generosity, "that they give their Agency *free of expense*, to all parties *purchasing* Clerical *Interests* (of any class.") In other words, the seller pays the Commission.

But the worst is to come:—

"Messrs. —— also beg leave to state that they *supply* the Nobility, Clergy, and Gentry, with *all the undermentioned persons*, free of expense.

Curates or Tutors, Finishing resident Governesses, or Tutors, Visiting ditto, Second-class ditto, Professors of Languages, Amanuenses, Drawing Masters, Dancing Masters," &c.

The Nobility, Clergy, and Gentry *supplied* with Curates and Dancing Masters! Imagine a somewhat equivocally-dressed gentleman walking into the office of Messrs. —— and being asked whether he wants a Curate or a Dancing Master.

We feel sure that we need not add another word to induce any man ordinarily jealous for the dignity of the Christian Priesthood, to discourage, by every means in his power, all "Clerical Agents" and "Clerical Registries."

A FAMILY SCHOOL FOR BOYS.

THE subscriber has removed to Wilton, Connecticut, a very healthful, quiet, moral, pleasant village, with a view of enlarging his school, and will receive into his family a limited number of pupils to board and instruct in the various studies preparatory to entering College or upon the mercantile life. The government and instruction will be conducted by the subscriber in person, who will endeavor to develop the moral, intellectual and physical powers, each in due proportion and in harmony, to exercise watchfulness over his pupils with parental solicitude, and administer discipline with parental tenderness.

The expense of board, tuition, &c., the pupil furnishing his own bed, bedding, towels, napkins, books and stationery will be $75, payable in advance, for a term of five months, beginning on Thursday, the first of May, and ending with September.

D. H. SHORT.

References.—The Rt. Rev. Bishop Brownell, D.D. LL.D., Hiram Ketchum, Esq., Messrs. Morris Ketchum, Robert D. Weeks, Henry Trowbridge, S. J. Sylvester, William B. Ballow, and the clergy of the city of New York generally.

Wilton, Conn., April 1st, 1845.—4t

ST. MARY'S HALL.

IN approaching the close of the eighth year of this Institution, the Bishop of New Jersey acknowledges with gratitude the blessing from the Lord which crowns his labors in its behalf. The term now current, for the first time, finds the building filled. Not to reject, at the next term, many of the numerous applications now received, an enlargement of the buildings will be necessary. This will be done without delay, in good time for the opening of the term; to the great improvement, as well as increase, of the present accommodations of the House. To meet the increased responsibility of greater numbers, and to give the fullest pledge of his devotion to a work, which has gained constantly upon his heart, and which is scarcely second in importance, to the Church and country, to any thing which he can do, the Bishop, on the first day of May, will go into St. Mary's Hall, as Rector, to take an important part in its instruction, as well as in its oversight and government. The Rev. Mr. Germain will continue to be the Chaplain and Head of the Family; and Mrs. Bishop, as heretofore, will be the Matron. Important improvements, in every department, will be made: and nothing spared, that faithful labors or that fervent prayers can do, to make it most effectual, with His blessing, as a nursery of the Church, to train up Christian women.

The regular course of instruction at St. Mary's Hall will include a Primary Department, and a Junior, a Middle, and a Senior Class. The studies of each of the three classes will occupy one year. Applicants will be admitted into the Primary Department, without examination, and at any age. Admission into any of the Classes will be granted to such only as sustain an examination on the studies which precede it. Those who complete the whole course, satisfactorily to the direction of the Institution, will receive, at its close, a testimonial to that effect.

The year is divided into two terms and two vacations. The Summer Term commences on the first day of May, and the Winter Term on the first day of November. The months of April and October are the vacations. Whole expense, for the term of five months, including every charge, except for Sheet Music, and drawing and painting materials $135, payable always in advance. The charge for each Vacation, to those who remain at the Hall, will be $10. No bill of any kind, to be contracted by, or for, the pupils.

Addresss the Rev. R. J. Germain, Chaplain, and Head of the Family, St. Mary's Hall, Burlington, New Jersey; to whom the earliest application should be made, to secure admission for the ensuing term.

Burlington, N. J., March 22, 1845—tM10.

SELECT BOARDING SCHOOL FOR BOYS, at Tarrytown, Westchester County New York.—William G. Weston, A. M., Principal.

In this Institution pupils are afforded the means of a thorough course of instruction in all the branches of an English and Classical Education, preparatory to college or commercial pursuits. It is strictly a family school, in which the pupils, being limitted in number, are, as far as practicable, regarded and treated, in every respect, as children of the Principal, and are constantly under his own personal care and instruction.

The location is highly eligible. Tarrytown is justly celebrated for its beautiful and romantic scenery, the perfect salubrity of its climate, and the elevated character of its citizens. It is twenty-seven miles from New York, and is visited every morning and evening by steamboats from the city.

The school is about one mile from the landing, and half a mile from the village, thus enjoying the advantages of perfect retirement, and ample grounds for exercise and recreation.

The Summer Term, consisting of 22 weeks, commences on the First Wednesday in May.

Terms.—For board, washing, mending, fuel, lights, and instruction in all the ordinary English branches, the higher Mathematics, and the Latin and Greek Languages, $75 per term, payable in advance. Circulars at the bookstores of Messrs. Stanford & Swords, 139 Broadway; Messrs. Raynor, Bowery; Messrs. Appleton & Co., 200 Broadway.

References.—Hon. Theodore Frelinghuysen, Rev. C. D. Jackson, Rev. Geo. D. Sutton, W. Parker, M. D., C. R. Gilman, M. D., Stephen B. Tompkins, Esq., J. C. Baldwin, Esq., New York City. Rev. Dr. Creighton, S. Swartwout, Esq, N. B. Holmes, Esq., N. Bayles, Esq., Tarrytown. Feb. 22—tJune 1. $

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

THE Rev. C. H. Williamson, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

Terms.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, per term, if paid in advance. The term consists of eleven weeks. April 6, 1844.—yly

ORGAN BUILDING.—Mr. Jardine, Organ Builder, of New York, has just completed and put up in the Roman Catholic Church of Norfolk, Va., a large and superior Instrument of his manufacture. It surpasses my expectation in its compass, melody and decorations. In bearing cheerful testimony to his beautiful fabric, I am happy to add that I have derived unmixed pleasure from my intercourse, official and social, with the meritorious artist.

A. L. Hilselberger,
Pastor of St. Patrick's R. C. Church, Norfolk.

Feb. 19, 1845.

It affords us much pleasure in adding our testimony to the above.

P. H. Masi, Organist of the Church.
W. D. Delany, Mayor of Norfolk.
B. M. Miller, Rector of St. Paul's Ch. Do.
W. Southgate, Cashier Exch. Bank of Va.
P. P. Mayo, Attorney at Law, &c. &c.

The above Instrument contains 21 Stops, 2 sets of Manuals and Pedal Bass to CCC 16 feet.

To clergymen and gentlemen about furnishing their Churches with organs, Mr. Jardine respectfully solicits their orders. March 1

Just Published,

AN APPEAL AND REVIEW.—An Appeal from the Sentence of the Bishop of New York, by Justice, second edition.

To which is added a Review of the Trial of Bishop Onderdonk, by Amicus Veritatis, from the Buffalo Commercial Advertiser of February 18.

JAMES A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
March 29. opposite St. Paul's.

COLLEGIATE INSTITUTE,
Tompkinsville, Staten Island.
Rev. THOMAS TOWELL, A. M., Principal.

PARENTS who have children to be educated, are respectfully invited to visit this Institution, and they will find that, as to situation and advantages, it cannot be surpassed by any on the Island.

The course of instruction comprises the *English* in all its branches, Latin, Greek, French, Italian, Spanish and German.

The Principal, who has been educated in Trinity College, (Dublin,) and has taught for several years in this country, takes charge of the Classical Department.

The English Department is attended to by a gentleman from one of the most celebrated Academies in the State who is both experienced and competent.

The French, Spanish, Italian, and German are taught by a Parisian, a graduate of the College Royal de Louis-le-grand, and a person of high literary attainments.

No Teachers are engaged but such as are fully qualified and possess withal established *Christian principles.*

TERMS.—Board (including washing) and Tuition, in a full English course, together with the languages, if desired, per annum, payable quarterly, and in *advance*, $200.

N. B.—Each Pupil must be furnished with a Bible and Prayer Book, if he belong to the Episcopal Church, which is most convenient, Bed, Bedding, Towels and Napkins.

☞ Persons wishing to visit the School, will be directed from the Planter's Hotel.

REFERENCES.

New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D. D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D.D., Pres. Geneva College, Rev. P. A. Proal, D.D., Rector of ——, Utica, and L. Bush, D.D.

Laity.—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

FAMILY SCHOOL FOR BOYS.
New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first Wednesday in June and November.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphines, for young beginners, from $50 to $75. Organs and all kinds of instruments tuned and repaired; also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of
JAMES A. SPARKS,
Feb. 10. 161 Fulton street, New York.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to the productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the Keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

A REPLY to the Speech of Rev. F. L. Hawks, D. D., which he delivered in Philadelphia, October 11th, 1844, before the General Convention of the Protestant Episcopal Church. By James Quarterman, House and Sign Painter.

Also the Protest as presented to the above Convention. Reply 12½ cents.—Protest 12½ cents.

For sale at this office. Feb. 8—10t$

LONDON BOOKS.—Just received per ship Victoria,

The Liturgy compared with the Bible.
The Church from January to December.
Promesi Sposi, 2 vols.——The Abbey Church.
Poole's England, vol. 1.
Wilberforce's Sermons. Do. American Church.
Surin's Spiritual Life. Dr. Pusey's ed.
Avrillon's Guide to Advent, do. &c.

J. A. SPARKS, Churchman's Bookstore,
Feb. 22. 161 Fulton street.

JAMES A. SPARKS,
No. 161 Fulton street, New York.

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois, the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. Jan. 25.

Western Episcopal Bookstore, Louisville, Ky.

S. K. GRANT, Bookseller and Stationer, No. 20 Market street, Louisville, keeps constantly on hand a good and general assortment of Theological, school, and miscellaneous books, and fancy stationery; all the leading Church publications, including those of the Sunday School Union, may be had at the lowest prices; and he respectfully appeals to the clergy of the Church, not only for their own custom, but to recommend their friends who may be coming to the city to give him a call. April 5—2m

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 52 Maiden Lane.

THE AMERICAN HARP.—A Collection of new and original Church Music, under the control of the Musical Professional Society in Boston, arranged and composed by Ch. Zeuner, organist to St. Paul's Church and to the Handel and Haydn Society.

Extract from recommendation of Musical Society.

"Having our profession at heart, we trust Mr. Zeuner's work will have an extensive circulation, convinced that it will give satisfaction not only to the profession itself, but also to the liberal amateur, and to any congregation where music forms a part of worship."

Feb. 15—3m ALEX. V. BLAKE, 77 Fulton st.

Just Published.

By the General Prot. Episcopal S. S. Union.

THE SHADOW OF THE CROSS; *An Allegory.* By the Rev. W. Adams, M. A. From the London edition, with elegant Illustrations from original designs by Chapman.

The Distant Hills—*An Allegory.* By the same author, and similarly illustrated.

Sacred Allegories.—*The Shadow of the Cross* and *The Distant Hills* in one volume, with a beautifully engraved title.

The History of Our Blessed Lord. *In Easy Rhyme;* with six beautiful lithographic illustrations, and other designs.

Edward Trueman, *or False Impressions.*

Susan Harvey—*Confirmation.*

For sale at the Depository, 20 John st.

Dec. 28 – tf

PUBLISHED AND FOR SALE BY

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York.

BOOKS OF INSTRUCTION.

Union Primer,	per hundred	$3 00
Prot. Epis. Sunday School Book, No. 1,	"	1 38
" " " No. 2,	"	1 75
" " " No. 3,	"	2 00
" " " No. 4,	"	5 00
Questions on the Sunday School Books,	"	5 00
Catechism No. 1, (Scripture Catechism,)	"	1 38
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 50
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers,	"	10 00
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Lloyd's Catechism on the Evidences of the Bible,	"	3 00
Church Catechism,	"	1 25
First Truths,	"	2 50
Duty to God,	"	0 50
Church Primer,	"	1 38
Sunday School Liturgy and Psalms and Hymns, stiff covers	"	10 00
Manual of Short Prayers for Children	"	1 75
Harmony of the Creeds	"	2 25
Questions on the Book of Common Prayer,	"	2 25
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Questions on the Collects, stiff covers,	"	10 00
Catechism on the Collects	"	25 00
Epistles and Gospels from the Prayer Book,	"	8 00
Questions on the Epistles and Gospels, parts 1 and 2, stiff covers	"	10 00
Bible Companion, Vol. 1, Old Testament,	"	20 00
" " Vol. 2, New "	"	22 00
Quest. on St. Matthew, part 1, stiff covers,	"	10 00
" " 2, "	"	9 00
" " 3, "	"	10 00
Questions on The Acts, 1, "	"	10 00
" " 2, "	"	9 00
" " 3, "	"	8 00
Easy Questions for a Little Child,	"	2 50
Beavens' Help to Catechising	"	10 00

☞ A discount of ten per cent. from the above prices is allowed to Sunday Schools auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

The Protestant Episcopal Sunday School Library, 80 vols. 18mo.—nett price 20 cents each.

The same, bound in 147 volumes of various prices. Total, $20 18 nett.

The Children's Magazine, bound in 30 volumes of 144 pages each, price for the set, $6 21 nett.

The Juvenile Library, 6 vols. 32mo.—price for the set, 85 cents nett.

☞ Address all orders for Books, and all remittances, to
DANIEL DANA, Agent,
Church Depository, 20 John street.
New York, April 6, 1844.

Agents for the Churchman.

Portsmouth, N H—Rev Charles Burroughs, D. D. and George M Marsh.
Burlington, Vt—N A Tucker, Esq.
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